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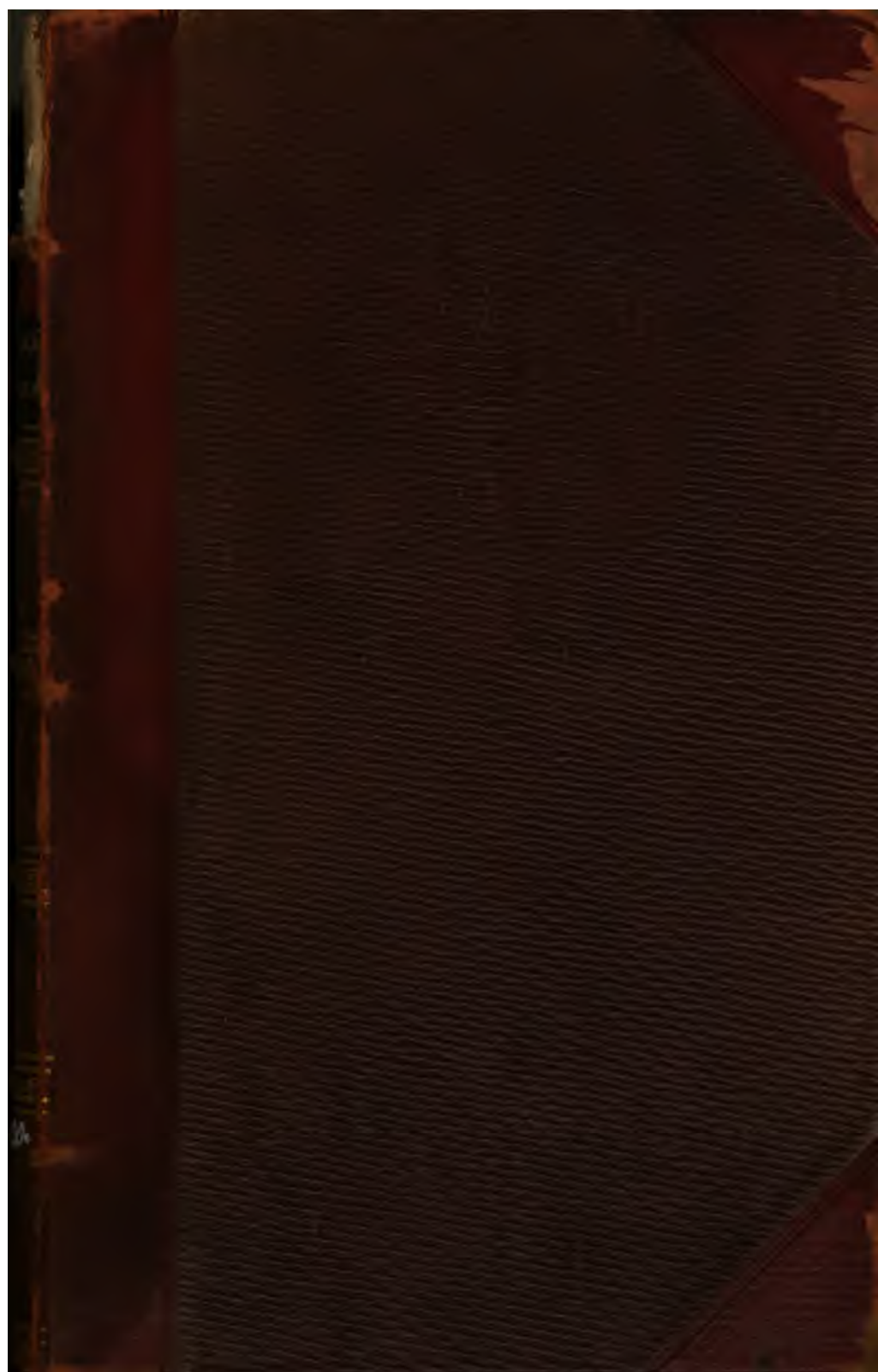
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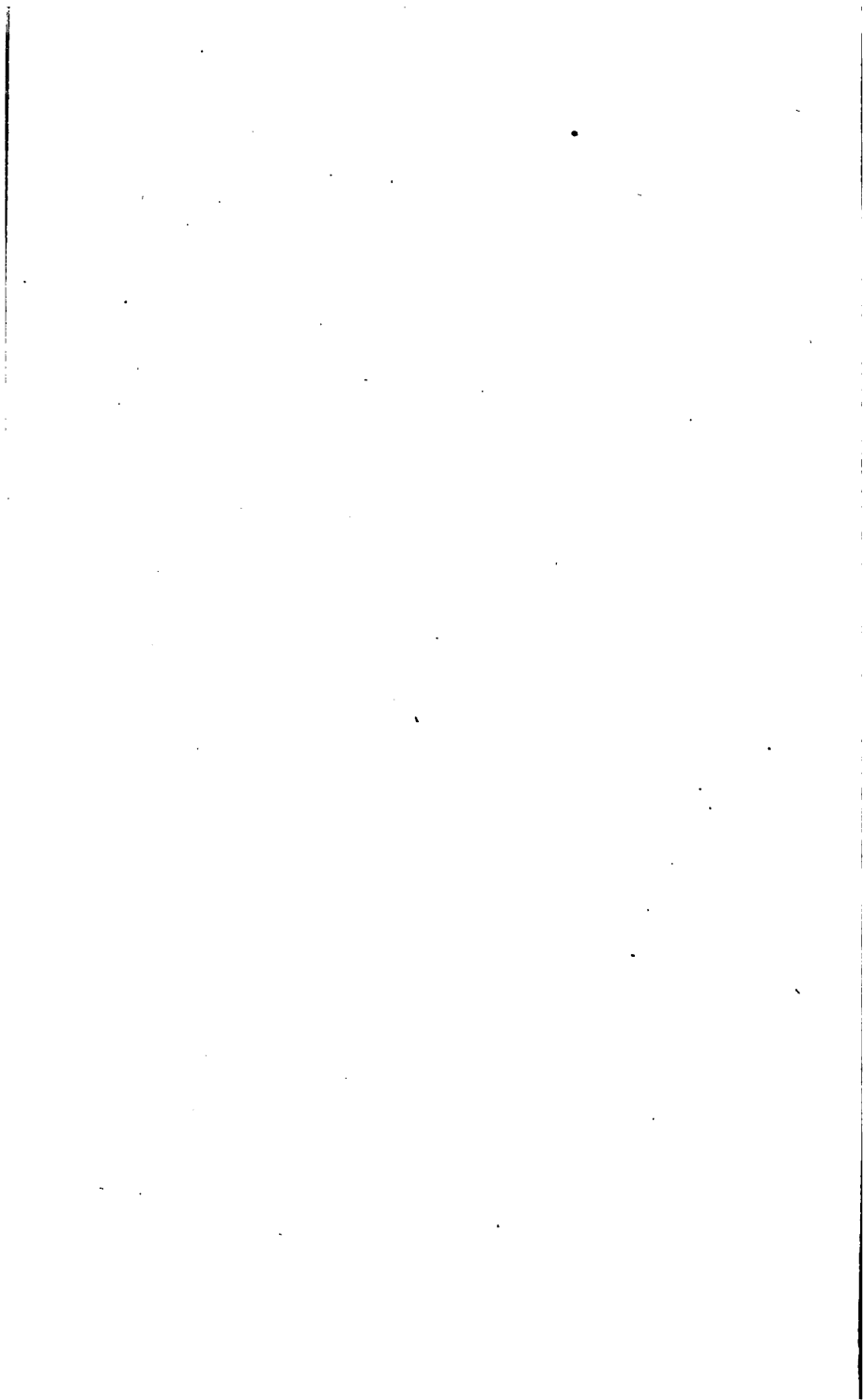


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BIBLIOTHECA SCOTO-CELTICA;

**OR, AN ACCOUNT OF ALL THE BOOKS
WHICH HAVE BEEN PRINTED
IN THE GAELIC LANGUAGE.**

WITH BIBLIOGRAPHICAL AND BIOGRAPHICAL NOTICES

By JOHN REID.



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TO
HIS MOST GRACIOUS MAJESTY,
WILLIAM THE FOURTH,
KING OF GREAT BRITAIN, ETC.,

THIS VOLUME

IS WITH PERMISSION

RESPECTFULLY DEDICATED,

BY HIS OBEDIENT SERVANT,

THE AUTHOR.

PREFACE.

SOME apology may perhaps be deemed necessary for a Lowlander attempting to write a History of Highland Literature. The only apology offered, is, that it was not written with the view of being published. While studying the Gaelic Language in 1825, a friend wished me to make up a catalogue of his Gaelic books; it appeared after this list was made up scarcely probable that many more should exist—and under the idea of having almost already completed the list, the present work was undertaken. All the Gaelic books in the neighbourhood were examined, but I found the work increase so rapidly on my hands, that it became necessary to class them and re-write the whole; and the longer I searched the more I was convinced, that the Literature of the Gael was richer than even its friends imagined. The number of Translations, Song books, etc., which I now met with, many of them works which I had never previously heard of, obliged me four times to extend the plan originally adopted and to re-write the MS.

The great body of this work was finished in 1827, when the MS. fell accidentally into the hands of the Right Honourable Sir John Sinclair, Bart., who

recommended it to be laid before the Highland Society of London, from whom it received a Premium in 1831; and at the earnest request of many distinguished Patrons of Gaelic Literature it has been printed.

Although, since the MS. was finished, in 1827, I have ransacked the principal Libraries in this country and on the Continent in search of Gaelic books, yet I am aware that the list at best must be imperfect. I therefore hope that any one taking an interest in Gaelic Literature, and possessing any work, however trifling, will do me the goodness to forward it to my Publishers, that in any future edition it may be noticed.

Although I have been exceedingly guarded, yet considering the sources from which my information has been derived, the nature of the book—the nature of the information, and more particularly the circumstance of its being the first work of the kind, I am well aware that in these pages there will be found many imperfections; but will always esteem any correction that may be made, whether it be public or private, and endeavour to avail myself of it, if it appear to be just or well founded.

To those who may object to my not having noticed the Irish Gaelic, I would remark that not having sufficient access to Irish publications, has been one reason, and another, that I was afraid of entering upon a field so unbounded, as would necessarily have swollen out the limits of this volume to an immense size;—if, however, the present work be well received, it is my intention to pursue my researches, not only to the Irish Gaelic, but also to all those branches descended from the ancient Celtic.

The plan of arrangement adopted in the Catalogue, is

PREFACE.

vii

very simple, and will be understood at once by glancing at the Table of Contents. Some there are who may object to the whole Gaelic Title page of many very trifling works being given; but from the Gaelic title being thus given *verbatim et literatim*, a complete history of Gaelic orthography is shown, especially in the various editions of the Catechism and Psalter; another objection may be made to the very minute account of small books—but when it is recollected that many of these small works have done more for the enlightening of the Highlands than the larger ones, a few words in notice of them cannot be deemed improper.

In the department of Biography, this work is particularly valuable, as by far the greater part of the memoirs are not only original, but notices of men celebrated in their time, and of whom no other notice whatever exists.

An apology may be deemed necessary for omitting the lives of such distinguished men as Stewart, Stuart, and Smith, but Memoirs of them have appeared elsewhere, and the limits of this work could scarcely do justice to the talents and labours of men who would each require a volume for himself—if, however, the present work should reach another edition, it is intended to give a short Memoir not only of them, but of many others whose merits have been passed over for want of space, or correct information.

To those gentlemen who have so kindly assisted me in the work of research, I return my most sincere thanks; more especially to the Rev. Dr. D. Dewar, for some very valuable notices regarding Dugald Buchanan—to the Rev. Dr. J. Mitchell, for some interesting particulars of the life of the Rev. Dr. M'Gregor—to the Rev. D. Smith

of Campbelton, for much important information regarding the early editions of the Scriptures and Psalter—to Mr. D. M'Vean, Glasgow, for much valuable information regarding the early Gaelic publications, and to Mr. Jas. Munro, Carradale, for various notices of the Gaelic Poets, etc.

INTRODUCTION.

It is now no longer a matter of dispute, that at no very distant period, the several dialects of the Celtic tongue, known by the name of the Cornish, Waldensian, Basque, Bas Bretagne, Welsh, Manks, Gaelic, and Irish, had all one origin. The first two of these at the present day have become extinct, but the others are spoken even now by some millions of the hardiest men in Europe. The Gaelic, or more properly the Scotch Gaelic, of whose literature the present Work professes to be a history, is without doubt derived from the Irish Gaelic—and we are confident any unprejudiced person who examines at all into the history of the two languages, will admit, that not more than 350 years ago, they must have been not only the same language but identically the same dialect: as, however, it is not our intention to enter at present upon this keenly disputed point, we prefer giving a short sketch of the different dialects as they exist at the present day, including also the two that have ceased to be.

We, however, for the sake of those who may wish to extend their inquiries farther, recommend the perusal of the following list of works which treat on the subject.

Le Long et Fontette *Bibliothèque historique de France*, Vol. I. page 219 to 248.

INTRODUCTION.

J. Perrionius de Gallicae linguae originæ. 8vo. Paris, 1555.

J. J. Pontani Itinerarium Galliae Narbonensis cum ejusdem Glossario prisco Gallico. 12mo. Leidin, 1606.

G. J. Vossius de vitiis sermonis et glossematis Latinae Linguae, Cap. II.

W. Camden Britannia, page 12 to 15.

F. Besold, de natura populorum, 1632, page 120 to 128.

S. Bochart de Veterum Gallorum idiomete Judico de Ant. Gosselini historia veterum Gallorum. 12mo. Caen 1638.

S. Bocharti Opera, Vol. I. p. 1288.

Alteserra in rerum Aquitan libris 1648. 4to. page 127 to 163.

G. C. Kirchmaieri disp. de veterum Celtarum Celia, Oelia et Zytho ad Florian. 4to. Wittemburg, 1695.

G. C. Kirchmaieri Parallelismus et convenientia XII. linguarum ex matrice Sytho-Celtia. 4to. Wittemburg, 1697.

B. Bieler von den Celten und der Celtischen Sprache, in Lilienthals Preuss Zehent. Vol. III. page 571 to 576.

W. Baxter Glossarium Antiquitatum Britannicarum. 8vo. Lond. 1733.

I. Astrue Memoires pour l'Histoire naturelle de la Province de Languedoc. 4to. Paris, 1737.

Quatre Lettres sur la Question, si les anciens Gaulois parloient Grec, which appeared in the *Mercure de France* for August 1737, August 1739, April, 1740.

G. Wernsdorf de Republica Galatarum, Nürnberg, 1743, 4to. page 326 to 338.

J. P. Süßmild Reflexions sur la convenance de la langue Celtique avec celle de l'Orient. In the *Memoires de l'Academie de Berlin* for 1745, page 188.

Memoire sur l'introduction de la langue Latine dans les Gaules sous la domination des Romains, par M. Bon-

INTRODUCTION.

xi

amey, in the *Memoires de l'Academie des Belles Lettres*, Vol. XXIV, page 582.

Sur la langue vulgaire de la Gaule depuis César jusqu'au regne de Philippe Auguste par M. l'Eveque de la Rava-
liere, in the *Memoire de l'Academie des Belles Lettres*, Vol. XXIII, page 244.

Memoires sur la langue Celtique par J. B. Bullet. 8 vols. folio. Besausson, 1754.

J. G. G. Dunkel Specimen Lexici Graeco-Celtici. In the *Symbolis litter. Bremens*, Vol. II. page 489.

Dissertation sur la langue des Celtes ou Gaulois par M. Barbazan. 12mo. Lausanne, 1760.

S. Bardetti, della lingua de' primi Abitatori dell' Italia. 4to. Modena, 1772.

Celtische Alterthumer zur Erläuterung der ältesten Geschichte Helvetiens. 8vo. Bern, 1783.

Grant on the Descent of the Gael. 8vo. Edinburgh, 1814.

Anderson's Sketches of the Native Irish. 12mo. Edinburgh, 1830.

An Essay on the Antiquity of the Irish Language being a collation of the Irish with the Punic language. 8vo. Dublin, 1772.

The Chinese and Japanese languages collated with the Irish. 8vo. Dublin, 1782.

Ledgwick's Antiquities of Ireland. 8vo. Dublin, 1790.

Beauford's Druidism revived, or a dissertation on the Character and modes of Writing used by the Ancient Irish. 8vo. Dublin, 1781.

Murray's History of European Languages. 2 vols. 8vo. Edinburgh, 1823.

THE CORNISH.

This dialect which has sometimes been denominated the Lloegrian, is supposed to have been originally spoken by a warlike people, who once dwelt on the banks of the

Loire, and had fled to Britain on being invaded by some of the Teutonic tribes.

During the 15th and early part of the 16th century it was almost the only language in use in Cornwall, but from 1560 to 1602 it declined very rapidly. In 1610 it was principally spoken only in the western part of that county. In 1640, however, Jackson, vicar of Pheoke, found such a strong and growing attachment to the language among his parishioners, that he was constrained to administer divine service in Cornish, as they were resolved to understand no other. About 1701 the language again suffered another relapse, and was confined to a few small villages.

In 1707 the places where the language still continued to exist, were, the parishes of St. Just, St. Paul, Burrian, Sunnin, St. Lavan, St. Krad, Morva, Maddern, Sunner, Tervednok, St. Ives, Lelant, Leigian, Gylval, and along the coast from the Land's end to St. Keverns, near the Lizard Point; but in a great many of these places the better classes did not understand it, and very few of even those who spoke it were ignorant of the English.

In 1740, Capt. Barrington picked up at Mountbay, a seaman who spoke Cornish, and who, it was said, was intelligible on the coast of Bretagne. The language, however, perished a few years ago in the person of a female who had lived to a very advanced age.

It is a language that possesses scarcely any literature, and of course has been very little studied by philologists. Lhuyd says at the commencement of his Cornish Grammar, "There being nothing printed in the Cornish Language, and not above three or four books that we know of, extant in Writing, I presume the introducing of the General Alphabet, inserted page the second, so far as it is used in the Cornish pronunciation, can be of no inconveniency at present, and may prove useful hereafter."

The characters that were anciently employed by those very

INTRODUCTION.

xiii

few writers who used the Cornish Language, appear to have been the same as used in the other parts of Britain, changing invariably with the changed character of the times, so much so, that in modern days it has always been written in the Roman Character.

In Lhuyd's *Archaeologia Britannica* there is a Cornish Grammar given, and likewise directions for reading the old manuscripts; it extends over 28 folio pages, viz., from pp. 225 to 253. Attached to this Cornish Grammar there is a Welsh preface of three folio pages, to which we would especially direct the philologist interested in the Cornish Language. Lhuyd promises in this preface, page 222, to give a Cornish vocabulary, which, however, in page 253, he excuses himself from doing, on account of the increased size of his volume, but, at the same time, says that he had one past him for six years, which he would give in his next volume. This "*next volume*" never appeared.

Connected with the language are besides the following works.

W. Borlase on the Antiquities of Cornwall with a Vocabulary, Oxford, 1754, folio, and London, 1769, folio.

W. Borlase on the Natural History of Cornwall. folio. Oxford, 1758.

W. Price *Archaeologia Cornu-Britannica*, containing a Cornish Grammar and Vocabulary. 4to. Sherborne, 1790.

D. Barrington on the expiration of the Cornish Language in the *Archaeologia Britannica*. Vol. 3, page 279. Vol. 5, page 81.

THE WALDENSIAN.

The Waldensian dialect of the Celtic was spoken by that celebrated race of men, well known by the name of the Waldenses. Almost the only record we now have

of it is in twenty-one volumes of manuscripts collected by Sir Samuel Morland, who was sent by the Protector to Tuscany to intercede with the Duke of Savoy in behalf of the persecuted Waldenses. These volumes were lodged in the Public Library of the University of Cambridge in 1658. They are marked separately with the letters of the alphabet, and in the one marked F are to be found written on parchment in a very ancient, fair, and distinct character and in the Waldensian Language

The Gospel of Matthew.

The first chapter of the Gospel of Luke.

The Gospel of John.

The Acts of the Apostles.

The first Epistle of Paul to the Corinthians.

The Epistles of Paul to the Galatians, Ephesians, Philip-
pians, Titus.

The first Epistle of Paul to the Thessalonians.

The Second Epistle of Paul to Timothy.

The Eleventh Chapter of the Epistle of Paul to the He-
brews.

An imperfect copy of the 1st and 2d Epistles of Peter.

The specimen of the Lord's Prayer, given by Chamberlayne, is as pure *Gaelic* as the present Gaelic of Ireland or Scotland. Vallencey is, however, of opinion that Chamberlayne miscopied, and although we are almost inclined to agree with Vallencey, we yet think it as probable that he was deceived himself, as that he intentionally deceived his readers.

THE BASQUE.

The Basque, or as it is sometimes denominated Basc, Vasc, Gascon, Biscayan, or Cantabrian, was anciently spoken by the descendants of the Cantubri and Vascones, whose language at one time extended along the banks of the Ebro and into Spain. It is, at present, spoken chiefly by

INTRODUCTION.

xx

the people who live on the western side of the Pyrenees and inhabit Navarre, Alcava, Biscaya, and Guipuscoa, and a considerable portion of the inhabitants of the south-west of France, who understand no other language. There has been much dispute regarding its origin. It appears to be a very mixed language, possessing more in common with the other languages of Europe than any of the other Celtic tribes. Although Lhuyd almost demonstrates its lineal descent from the parent Celtic, yet Adelung is of opinion that it could not be viewed as a branch of the Celtic. Dr. Murray says, however, that *it*, the Welsh, and Irish are radically the same; and it is worthy of observation that native Irishmen who at the present day have been years in Biscay without pursuing the search, have often been struck with the affinity. Of the several dialects of this branch, the Biscayan and the Guipuscoan are the principal.

The literature of this language is very limited, the principal works in it, are

A Latin and Cantabrian Dictionary, MS.

The Books of Genesis and Exodus in Cantabrian, MS.

Jesus Christ gure Jaunaren Testamentum berria. 8vo. Rochelle, 1571.

This was translated from the French by Jean de Liçarrague a native of Bearn—a Preacher of the Reformed Church, at the expense, and under the authority of Joan d'Albret, Queen of Navarre, and Mother of Henry the 4th. There is a copy of it in the University Library of Cambridge.

Andras de Poça de la Antigua, lingua poblaciones y comarcos de las Espanas. 4to. Bilboa, 1587.

Noelas eta bene canta espiritual berriae por Juan de Echeverri. 12mo. Bayonne, 1636.

Arnald Oihenart Notitia utriusque Vasconiae. 4to. Paris, 1638.

Vincent Garcia de Lloris : Tresora Hirour lenguetaquá Franco, Espanola eta Hasquara. 8vo. Bayonne, 1642.

Catechismo de Bellarmin por Sylvan Pouvreau. 8vo. Paris, 1656.

Elicaria Erabilteco Liburia. 24mo. Pau, 1666.

La antigüedad, i universalidad del Bascuenze en Espana; de su perfecciones, i ventajas sobre otras muchas lenguas— Su Autor M.D.L. 8vo. Salamanca, 1728.

The Author of this was P. M. de Larramendi.

El imposible vencido. Arte de la lengua Bascongada su Autor el P. Manuel de Larramendi. 8vo. Salamanca, 1729.

Guiristinoen doctrina la burra. 8vo. Bayonne, 1731.

M. Harriet Grammatica Escuaréz eta Francesez Dictionarioa Escuaréz. 8vo. Bayonne, 1741.

Diccionario trilingue del Castellano, Bascuenze, i Latin por P. Manuel de Larramendi. 2 vols. folio. San Sebastian, 1745.

Thomas á Kempis. 8vo. Bayonne, 1760.

Bayonaco Diocesao bigarren Catechimo. 8vo. Bayonne, 1760.

Cantico izspiritualac. 8vo. Bayonne, 1763.

Apologia de la lengua Bascongada, o Ensayo critico filosofico de su perfeccion y antigüedad sobre todas las que se conoçen. Por Don Pablo Pedro de-Astartoa, Presbitero. 4to. Madrid, 1803.

Semana Hispana-Bascongada, la unica de la Europa y las mas antigua de la orbe, por Don Thomas de Sorreguieta. 8vo. Pamplona, 1805.

Monumentos del Bascuence par Don Thomas de Sorreguieta. 8vo. Pamplona, 1805.

Jesus Christoren Evangelio Suindua, S. Mathiuren Arabera. Itculia escuarara Lapurdico Lenguayaz. Bayonne, 1826.

INTRODUCTION.

xvii

Various interesting particulars will also be found regarding the language in J. B. Bullet *Memoires sur la langue Celtique*. Besansson, 1759: Joaquim de Tragia *Diccionario geografico historico de Espana*, 180. Lorenzo Hervas *Catalogo delle Lingue Beovide*. P. Marchand *Dictionnaire Historique par Liçarrague*. J. Meld. Goezens *Bibelsamel*.

THE BAS BRETAGNE.

The Bas Bretagne or Armoric is spoken, says Lagonidec, at the present day, by about four millions of the subjects of France. The structure of the language is decidedly Celtic, and bears a very great affinity to the Welsh, which may be accounted for from the circumstance of a Colony of British Celts going over to the Armoric Celts. It is related that, after the Capture of Belleisle in 1761, such of the soldiers as belonged to Wales were easily understood by the country people. The literature of the language is contained in about forty volumes; but the following list embraces nearly all that is of any consequence.

Jacque l' Empereur *Dissertation sur le Bas Bretagne*. (in his) *Dissertations sur divers sujets de l' antiquite*. 12mo. Paris, 1706.

Lettre de M. Deslandes sur la langue Celtique. (in the) *Mercure de France* for June, 1727.

Origines Gauloises, celles des plus anciens peuples de l'Europe, puisées dans leur vraie source—par la Tour d'Auvergne-Corret, premier Grénadier de la République Française. 8vo. Hambourg, 1801.

Julien Maunoir le sacré Collège de Jesus—avec un Dictionnaire, une Grammaire et Syntaxe en langue Armorique. 8vo. Quimper, 1659.

G. de Rostrenen Grammaire Française-Celtique, ou Française-Bretonne. 8vo. Rennes, 1738.

Le Brigant élémens de la langue des Celtes Gomerites ou Bretons, avec un Vocabulaire. 8vo. Strasbourg, 1779.

Alani Dumoulin Grammatica Latino-Celtica doctis ac scientiarum appetentibus viris composita. 8vo. Prague, 1800.

Auffret Quoatqueveran, Chanoine de Treguier, Catholicon, qui contient trois langues, Breton, Francoys, et Latin. 4to. 1499.

Jean Lagadéne, Glossaire Bas-Breton, Francois, Latin MS.

Yuon Quillevere Dictionarium Breton-Armoricanum. Paris, 1521.

Guil. Quicquer de Koskoff Dictionnaire, et Colloques François et Breton. 8vo. Morlaix, 1626.

Nouveau Dictionnaire François-Breton. Morlaix, 1717.

De Chalons Dictionnaire Bas-Breton et François. 4to. Vannes, 1723. 2d edition. 12mo. 1733.

Jo. Toland catalogus vocum quarumdam Aremoriarum quae Hibernicae deprehensae sunt; (in Toland's Collection of several Pieces). 8vo. London, 1726.

Greg. de Rostrenen Dictionnaire Bas-Breton ou Celtique. 4to. Rennes, 1732.

Dictionnaire François-Breton, ou Celtique, du Dialecte de Vannes. 8vo. Leiden, 1744.

D. Louis le Pelletier Dictionnaire de la langue Bretonne donné au public par D. Louis Taillandier. Folio. Paris, 1752.

Dictionnaire François-Breton par Mr. l'A. 8vo. Haag, 1756.

Dictionnaire Roman, Walon, Celtique et Tudesque. 4to. Bouillon, 1777.

Vocabulaire nouveau ou Colloque François et Breton. 8vo. Quimper, 1778.

INTRODUCTION.

xix

Buez ar Sänt. 2 vols. 8vo. Quimper, 1752.

Thomas á Kempis. 8vo. Quimper, 1756.

Reflexionon profitable. 8vo. Quimper, 1754.

S. F. de Sales introduction dâr vuez devoten. 8vo. Montrónelles, 1727.

Lhuyd in the *Archæologia Britannica* gives an Armoric grammar and vocabulary. The grammar occupies 14 pages, viz. from pp. 180 to 194, and the vocabulary 17, from 195 to 212. They were originally written in French, about 1655, by Julian Manor a Jesuit, and published by order of the Bishop of Quemper; in 1659 they were translated for the *Archæologia* by M. Williams, sub-librarian at the Ashmolean Museum. The vocabulary, although not extensive, is the most copious extant. The translator followed throughout the original orthography.

THE MANKS.

The Manks, which is the vernacular language of the inhabitants of the Isle of Man, must appear to every one in the least conversant in general Celtic Literature, to be as completely the connecting link between the Irish and the Welsh as, geographically, the island is between the two countries.

It has been said by some that the only difference between the Manks and Irish is the introduction of Icelandic terms; but this appears a reason brought from a distance when a much better could be had at home. The greatest difference appears to be, not in the spoken language but in the written, and has arisen from the Irish having been much longer a written language than the Manks.

There have been various editions of the Scriptures in this language, and a few other books—the most important of which are

Henry Rowland *Mona antiqua restaurata*, with an

INTRODUCTION.

appendix containing a comparative table of primitive and derivative words. 4to. London, 1722.

————— Second edition. 4to. London, 1766.

A Practical Grammar of the Ancient Gaelic, or language of the Isle of Man, usually called Manks, by the Rev. John Kelly, London, 1803.

Thomas Wilson's Introduction for the better understanding of the Lord's Supper, in English and Manks. 8vo. Whitehaven, 1777.

The Manks bears a greater resemblance in many respects to the Scottish Gaelic than to the Irish, being similar to the Scottish Gaelic in its structure, and in the most of its vocables. It is like the Welsh in having no dative plural different from the nominative, and bears a marked resemblance in the orthography.

The Manks is, however, sadly corrupted, and has a vast mixture of Saxon words, yet the translation of the Scriptures into it is much happier and more idiomatic, than those either in Irish or Gaelic.

THE WELSH.

The Welsh language spoken in its greatest purity, at the present day, in North Wales, is undoubtedly of very ancient Celtic origin. This dialect in point of antiquity lays claim to rank next the Irish; it has also been more cultivated than the other branches which we have noticed, for which reason we will not attempt any thing like a complete account of it, but reserve its more full investigation for another opportunity.

THE IRISH.

That the Irish dialect is more ancient than any of the other Celtic branches cannot be doubted by any, unless their minds are imbued with the particular prejudice of their

own dialects. But to any one *not a Celt*, who will compare the various dialects, and mark their differences, such a conclusion will be certain. Lhuyd, who was himself a Welshman, remarks regarding this dialect, "To the antiquary this language is of the utmost importance; it is rich in pure and simple primitives, and which are proved such by the sense and structure of the longest written compounds; by the supply of many roots which have been long obsolete in the Welsh and Armorican, but still occur in the compounds of these languages; and by their use in connecting the Celtic dialects with Latin, Greek, and Gothic, and perhaps with some of the Asiatic languages."

Of the early Irish Literature we are extremely ignorant; many valuable manuscripts must have been destroyed during the Invasions in the 8th, 9th, and 10th centuries: we are informed that in 848 the Bishop of Armagh and all his retinue were expelled from the City, and that the Library which contained many valuable MSS. in Irish Literature suffered great damage. In the short space of about 20 years, towards the end of the 9th and beginning of the 10th century it was again four times pillaged; about 1016 it again suffered severe damage from the Normans, and in the Anglo-Norman Invasion of 1178, those manuscripts which had escaped the former invaders were burned in the Libraries of the monks. Notwithstanding, however, these misfortunes to which it was subjected, there are many valuable collections of Irish MSS. extant at the present day; viz. in Trinity College Library, Dublin; Bodleian Library, Oxford; the Library of the Duke of Buckingham at Stowe, known by the name of the Chandos Collection, having been collected by Sir James Ware, and brought to England by Lord Clarendon; part of which have been printed in 4 volumes Quarto, accompanied with a Latin translation. Besides these collections there are others be-

longing to many private Gentlemen in Ireland and Scotland as well as on the Continent. The principal of which are those at Rome, Paris, Copenhagen, and in Spain. Of manuscripts of the last two centuries alone, the Bishop of Cork is said to have transcribed 200 Quarto pages.

On the authority of Webb we are told that previous to the time of James I. it was made an object to discover old Irish writings, with the intention of destroying them, and so infatuated were the blind government of that time, that they not only would not allow them to be translated in this country, but they exerted their influence to prevent this being done on the Continent. The best, and we might say, the only really practical Account of Irish Literature in existence, is to be found in the Transactions of the Ibero Celtic Society for 1820, vol. I, part 1. It is called "a Chronological Account of nearly four hundred Irish Writers, commencing with the earliest account of Irish history, and carried down to the year of our Lord, 1750, with a descriptive catalogue of such of their works, as are still extant in verse or prose, consisting of upwards of one thousand separate tracts by Edward O'Reilly." The work occupies 223 quarto pages, commencing with Amergin the Son of Golamh, who flourished about A.M., 2935, and carried down to Patrick O'Brian, who lived in A.D., 1790. The list is not by any means complete, but as it is far better than any that we could at the present bring forward, we prefer referring the reader to the work itself. Regarding those MSS. supposed to be in Spain, we only know that they are *supposed* to be yet extant in *some part* of the Peninsula. During the reign of Queen Elizabeth, the King of Denmark applied to England for some persons to examine and translate those in the Royal Library at Copenhagen—but the Privy Council, afraid lest it might do prejudice to England, refused the request. What these

MSS. are, we cannot tell, as there only exists a very imperfect manuscript catalogue. Those in Paris, and in the Vatican are alike buried and unknown.

Notwithstanding, as soon as the art of printing became known, we find Irishmen engaged in it abroad, yet we have not before 1571, an account of any book printed either in Ireland, or in the Irish character.

John Kearney and Nicholas Walsh were the two individuals who first introduced the art of printing with Irish type, into Ireland. They obtained an order that the prayers of the church should be printed in the native Irish, and a church set apart in the chief town of every diocese where they were to be read to the common people; and in 1571 obtained from Queen Elizabeth a printing press and fount of types. The first work printed by them was "*Alphabetum et ratio legendi linguam Hibernicam, et catechismus in eadem lingua. John a Kearnagh. 1571.*" 8vo. After the publication of this work, more than thirty years appear to have elapsed before they were again used. We are told, however, by Lemoine, in his *History of Printing*, that an Irish Liturgy was printed at Dublin, in 1566, for the use of the Highlanders of Scotland—we have no doubt, however, that this is erroneous, and alludes to Carswell's Prayer Book, printed at Edinburgh in 1567, and noticed at pages 43, 44, 161, 162, 163, of this work.

In 1603, a translation of the New Testament was published; it was commenced in 1573 by Walsh and Kearney, and upon the assassination of Walsh on the 14th December 1585, it was carried on by Kearney and Nehemiah Donellan, a native of Galway, but who had been educated at Cambridge. Donellan is said also to have assisted in the work previous to the death of Walsh. He was raised to the See of Tuam by letter of the Privy seal dated 24th May 1595. This first edition of any part of the Celtic Scriptures, and in all probability, the third Celtic book which had

been printed, was dedicated to James I., but the expense of the Work was defrayed by the Province of Connaught, and Sir William Usher, clerk of the Council.

In 1608, the Book of Common Prayer, except the Psalms, was translated by William O'Donnell, and printed at his own expense, by Francton, in quarto. In 1609, O'Donnell was translated to the See of Tuam, where he died in 1628.

In 1630, William Bedell, Bishop of Kilmore, born at Essex in 1570, conceived the idea of translating the Bible into Irish, and having, after much inquiry, found a Mr. King, reputed as the best Celtic scholar of his day, along with the Rev. Dennis O'Sheriden, they commenced the translation of the Old Testament. He, however, met with severe opposition in his work, and King was, by the envy of his enemies, in 1638, torn from his labours, and at the advanced age of 80 thrown into prison. Bedell, however, was not the man calmly to submit to injuries even coming from a quarter high in power and office; we find him accordingly on the 1st of December 1638 addressing a letter to the Lord Lieutenant, which, for bold, yet temperate and respectful language, has been rarely equalled. But, powerful as was the opposition of Bedell, and however energetic his language, he did not succeed in releasing his friend from his bonds, and was therefore obliged to pursue the work without his assistance. With this view, and resolved to print the Bible *in his own house*, he translated into English and Irish a few of the homilies of Chrysostom, and a Catechism—printed them at his own charge; and circulated them among the Irish as a means of preparing them for the purpose of assisting him in his labour of printing the Bible. But before these arrangements could be put into execution, the Rebellion broke out, and ere it had finished, Bedell was sleeping with his fathers, having departed this life the 7th February 1642.

The immediate successors of Bedell in the Bishopric,

did nothing to the furthering of his views, but the manuscript was most wonderfully preserved, when nearly all his other papers were lost. The types which had been sent by Elizabeth were employed in Dublin in 1652, in printing a Catechism, with rules for reading the Irish Tongue; and after having been thus employed, were allowed to be sold by the king's printer, and carried away by some Jesuits to Douay, in order that they might there produce works favourable to their own doctrines, with the intention of circulating them in Ireland. Accordingly, in a very few years various little publications in the Irish Language, and advocating the tenets of the Church of Rome, printed abroad, became visible in Ireland.

In 1678, the Irish Testament of 1603 had become a very great rarity, and the Honourable Robert Boyle, of inestimable memory, having, shortly before this time turned his attention to the state of the Irish, had ordered a fount of types to be cast in London. They were cut and cast by Moxon of London, and after Mr. Boyle's time were sold at the sale of Mr. John James, the last of the old English letter founders.

This Hibernian type was first employed in printing the Church Catechism in Irish, with the Elements of the Irish Language, which appeared in 1680.

In 1679, Boyle conceived, likewise, the idea of reprinting the New Testament, and engaged one Reily, a native of Ireland, to superintend the press, and in 1681 it was finished. The whole impression amounted to about 750 copies.

About the same time search having been made for the manuscript of Bedell's Bible, it was found in the possession of Dr. Jones, who had received it from Mr. Sheriden, the son of one of the assistants in the work of translation. The manuscript was put into the hands of Dr. Sall in December 1681, who found the sheets in confusion, and

in some places much defaced; he however succeeded in getting it arranged and bound, and engaged with a transcriber at 1s. per sheet to have it re-written, in order to be transmitted, sheet by sheet, to Mr. Reily for the press. On the 5th of April, 1682, the sudden death of Dr. Sall gave a blow to the undertaking. Dr. Marsh, who had assisted a little in 1681 with a Mr. Higgins, and some other Irishmen, now prosecuted the work, and by the month of June got 140 sheets prepared for the press. In February 1683, the transcription had advanced as far as Jeremiah, when Marsh obtained the assistance of Dr. William Huntington a man of well known piety and learning. During the year 1685 the whole of the transcription had been finished in 719½ sheets, and transmitted to Mr. Reily in London, under whose care the printing was finished in the spring of 1686. The edition consisted of 700 copies; what the whole expense was, we have not been able to learn, but it is known that Boyle himself contributed £700 to the work.

Having noticed these Irish publications on Irish ground, we will advert to what was done on the Continent.

The first Irish book we can find printed out of Ireland is a Catechism printed at Louvain in 1608, it was composed by a native Irishman from Ulster, named Bonaventure Hussey, afterwards Lecturer of the Irish College of St. Padua in Louvain. This Catechism was reprinted at Antwerp in 1611, and again at the same place in 1618, under the title of "Teagasg Criosdaidhe."

In 1618, Hugh Mac Caghwel or Cavellus, a Franciscan Friar, and Divinity Lecturer of Padua College, published a work in the native Irish language and character, which he called a Mirror of the Sacrament of Penance.

In 1626, Florence Conry, or O'Mulconaire, a native of Connaught, published a work in the Irish Language and character, called "Scathan an Chrabhuigh." About this same period, Florence Gray, a monk, who was born in

Humond about the end of the sixteenth or beginning of the seventeenth century, composed a Celtic Grammar, but we have never been able to find a copy of it, or to ascertain if it was printed; it is probable that, if it was printed, it appeared about 1626, as we know that he was living in Dublin in 1630.

In 1639, Tobias Stapleton, an Irish priest, published at Louvain, a small Quarto Catechism, for the use of the Irish Students on the Continent, in parallel columns, Latin and Irish: to the end of this Catechism is added a small Tract in Latin and Irish, entitled, "*Modus perutilis legendi linguam Hibernicam.*"

In 1643, we have the first attempt at a Gaelic Dictionary, by one Michael O'Clery, a Franciscan Friar, born at Ulster; it was published at Louvain, with the title, "O'Clerigh Lexicon Hibernicum, praesertim pro vocabulis antiquioribus et obscuris"—"*Seanasan Nuadh,*" or a Glossary of old words. O'Clery was induced by Ferral O'Gara, the representative of Sligo in the Irish Parliament of 1634, to return to Ireland, where, assisted by five other individuals, he transcribed two folio volumes of Irish manuscripts, connected with Irish History; which have generally passed under the name of "The Annals of Donegall." The first of these volumes is in the Chandos Collection, and the second in Trinity College, Dublin, where a copy of the first in two quarto volumes will also be found. O'Clery, assisted by these five, also collected *the Book of Conquests*, and *the Regal Catalogue*.

In 1645, Anthony Gearnon, a Franciscan Friar, and a Lecturer in the Irish College at Louvain, published a Catechism in the Irish Language, under the title of "*Parthas an anma,*" of which, although very rare, a few copies still exist.

In 1667, there was an Essay on Miracles, published at Louvain, by Richard Macgiolla—Cuddy or Ardekin, a

native of Kilkenny, in English and Irish, and as far as we have been able to learn, it was the first book in the two languages. It was called "Of Miracles, and the new Miracles done by the relics of St. Francis Xavier, in the Jesuits' College at Mechlin."

In 1676, an Irish work with a Latin Title, appeared at Rome, containing an explanation of the Romish doctrine; under the title "*Lucerna Fidelium*" "*Lochran an Chreidmheach*." About this time there appeared various little imperfect compends of Irish Grammar, but nothing of any real value until 1677, when there appeared at Rome, F. O. Molloy's "*Grammatica Latino-Hibernica Compendiata*," which, although deficient in Syntax, and other important requisites, was decidedly the most important work on that subject, until 1728. Lhuyd says, that on comparing this with an old MS. transcribed, or originally written at Louvain in 1669, he discovered that it was not composed by F. O. Molloy. In 1662, there was a vocabulary written by another Irish Friar, but never published; its title was "Richardi Plunket, *Focloir Hibernicum*; i. e. "Vocabularium Hibernicum et Latinum," folio, 1662. After this appeared the work of the learned and laborious Lhuyd, entitled "*Focloir Gaoidaheilge-Shagsonach*: an Irish-English Dictionary," folio, 1706. In 1707, there was an Irish Catechism, published at Rome. In 1728, Hugh M'Cuirtn published his Elements of the Irish Language, which again appeared enlarged in his Dictionary published in 1732, under the title of "*An Focloir Bearla-Gaoidheilge*," or, the English-Irish Dictionary. The Second Part, which was to contain the *Irish-English*, never appeared. In 1785, the titular Bishop of Raphoe, James Gallagher, published a volume containing 17 Sermons, but they were printed in the Roman Character; they have, however, gone through eighteen editions. In 1739, an Irish Dictionary was

INTRODUCTION.

xxix

compiled by Teig O'Nachter, but never published. In 1742, Donlevy published, at Paris, a Catechism in Irish and English, to which he appended "The Elements of the Irish Language." This has been followed by the Irish Grammars of General Vallancey, Dr. William Neilson, Dr. Paul O'Bryan, William Halliday, and one or two anonymous authors. About 1750, the titular Archbishop of Armagh, O'Reilly, published a Catechism in Irish, which has been very popular.

In 1750, proposals were issued for publishing an English-Irish and Latin Dictionary, by Mr. Crabb of Ringsend, but it never appeared. In 1768, an Irish-English Dictionary was published at Paris, by John O'Brien; and in 1817, Edward O'Reilly published an Irish-English Dictionary in quarto.

Having thus, in as brief a manner as possible, adverted to the state of Irish Literature, we are reluctantly obliged to drop the subject, since, if we followed it out in an adequate manner, our limits would be extended farther than our present plan would admit of.

To this slight notice of the different branches of the Celtic, designed as an introduction to our more immediate subject—the Scottish Gaelic, we subjoin the Lord's Prayer, in the several dialects of the Celtic, at different periods.

CORNISH.

TWO SPECIMENS OF THE CORNISH DIALECT.

From Chamberlayne.

Ny Taz ez yn Neau, bonegas yw tha Hanauw; tha Gwlakath doaz; tha Bonogath bogweez en Nore, pocoragen neau; roe thenyen dythma gon dyth Bara; givians ny gan Rabu, weery cara ny givians mens; O cabin ledia ny nara idn Tentation; buz dilver ny thart Doeg. Amen.

Nei Taz, ba oz en Nev, bonegas boez tha Hano; tha Glasgarn doaz; tha Bonogath bogweez en Nor pokara en Nev; dreu dho nei deitfina gen konevyn Bara; ha givians nei gen Pehou, kara nei givians Gele; ha a nledia nei idu Tentation; byz dilver nei thart Droeg. Amen.

INTRODUCTION.

WALDENSIAN.

From Chamberlayne.

Our Narne ata air neambh. Beanicha tainm. Gu diga do rioghda
 Gu denta du hoill, air talmh in mar ta ar neambh. Tabhar dh uinn an
 mingh ar naran limbhail. Agus mai dhuine ar fiach ambail mar maham-
 hid ar fiacha. Na leig sihn ambharibh ach soarsa shin on olc. Or
 sletsa rioghda, combta, agus gloir, gu sibhiri, Amen.

BASC OR BISCAYAN.

THE GUIPUSCOAN DIALECT.

From Hervas Saggio Prattico.

Aita gurea Sseruetan saudena, ssantificabedi sure Isena; betor sure
 Errenjua guganà; eginbedi sure Borondateà, nola Sseruan, ala Lurrean
 egun igusu gure egunoroco Oguià; ta barcatuegiscutau gure Sorrac, guc
 gure Sordunai barcatsendiesstegun besela; ta esutsi Tentassioan erorten;
 banja libragaitsatsu Gaitsatsu. Ala isan de dilla.

THE BISCAYAN DIALECT.

From Hervas Saggio Prattico.

Aita gurea, Sseruetan sagosana, ssantificadubedi sure Isena; betor
 gugana sure Erreinua; eginbedi sure Borondateà, nola Sseruan alan
 Lurrean; egun igusu gure egunean eguneango Ogià; eta parcatueigusu
 gure Sorrac, guc gure Sordunai parcaetan-deustegusarra leges; eta
 itsoni esseigusu Tentassinjoan chausten; baya libradu gagus Gaitsetic.
 Amen.

TWO SPECIMENS OF THE LOWER NAVARRE DIALECT.

From Jean de Licarrague.

Gura Aita Ceruëtan aicena, sanctifica bedi hire Icena, ethor bedi here
 Resumà: eguin bedi hire Vorondateà Ceruän becala Lurrean-ere; gure
 eguneco Oguià iguc egun; eta quitta ietzaguc gure Ssorrac, nola gucere
 gure Ssorduney quittazen baitrauegu; eta etzagitzéla sar eraci Tenta-
 tionetan; baina deliura gaitzac Gaichtotic. Ec enhirca due Resumà,
 eta Puissancà, eta Gloria secula cotz. Amen.

INTRODUCTION.

xxx

From Hervas.

Aita gurea, Ceruetan zaudena, santificabedi zure Izena : etorribedi zure Erenjua; eguinbe zure Borondatea, Ceruan bezela, Lurrean eré; emandrazagusu egunoroco Oguià egun; eta barcadrazguiguzu guri guéuren Zorac, gue Zorgaituztem eri barcatzen-diz guioguten bezala; ez-caitzazula utzi Tentacioan erortzera; banja libragaitzazu Gaitzetic. Amen.

TWO SPECIMENS OF THE S. JEAN DE LUZ DIALECT.

From Chamberlayne.

Gure Aita, Cerietan cirena, santificatudela zure Icena; zure Erresuma heldadila; zure Borondatia eguindadila, Lurian Cerien bezala; emanezaguzu egun eguneco Oguià; barkhazaguzu gure Bekhatiac, gue gure Ofensazaler barkhacendugun bezala; eta eskisazeula utci Tentazion-etala errortera; bena deliberaguit zazu Gaitcetarik. Alabiz.

Gure Aita, Keruétan carenja, erabilbedi sainduqui zure Icena; ethorbedi zure Erressuma; eguinbedi zure Borondatea Zeruan becala; Lurrean ere; emandiezagucu egun gure egunorozco Oguià; eta barkhadietcatutzu gure Zorrac, gucere gure Cordunei barkhatcendiotzaguten becala; eta ezgaitzateu utc Tentationétan erortcerat; aiticic beguiragaitcatzu gaitc Gucietarik. Halabiz.

ARMORIC.

THREE SPECIMENS OF THE S. PAUL DE LEON DIALECT.

From Dumoulin Grammatica Celtica. PRAGUE. 1800.

Hon Tad, pehini-a so en Eon, hoch Ano bezet sanctifiet; roet deomp ho Ruanteles; ho Bolonte bezet gret en Duar, evel en Eon, roet deomp hon Bara pebdeziec; a pardonet deomp hon Offansu, evel ma pardonomp dar re pere ho devus hon offanset; ne bermettet ket e cuessemp.e Tentation ebet; oguen hon delivret a Zruc. Evelse bezet gret!

From Roskoff Dictionaire. Francois Breton. MORLAIX. 1626.

Hon Tad pehiny so en Euffaou, hoz Hano-bezet santifiet; devet deomp ho Rovantelez; ho Volontez bezet gret euel en Euff, hac en Dovar; roit deomp hezieu hon Bara pemedhieck; ha pardonet deomp hon Offansou, euel ma pardonom da nep en devey ny offanset; ha na permetet quet ez couezem en Tentation; hoguen hon deliuret a Pechet. Amen.

INTRODUCTION.

From the Catechism. ST. PAUL. 1691.

Hon Tad pehini so en Effou, ho Chano bezet santifiet ; devet deomp ho Rouantelez ; ho Volontez bezet gret en Douar evel en Eff ; roit deomp hizyo hon Bara pemdezic ; ha pardounit deomp hon Offansou, evel ma pardounomp daré operé en deux hon Offanset, ha, na permettit quet à vemp trec'het dré Tentation ; Mäs hon delivrit eux an Drouc. Evelhen bezet !

TWO SPECIMENS OF THE TRECORIENE DIALECT.

From Description du Royaume de France en 1610.

Hon Tad pehuni (al. pehudij) en Efaou ; da hanou bezet sanctifiet devet aornomp da Rouantelaez ; da Eol bezet graet en Douar, eual maz eou in Euf ; ro dimp hyziu hon Bara pemdezic ; pardon dimp hon Pechedou, eual ma pardounomp da nep pegant ezomp Offanczet ; ha na dilaesquet a hanomp en Temptation ; hoguen hon diliur dyouz Drouc. Rac dit ez aparchant an Rouantelaez, an Gloar, hac an Galhout a biz auyquen. Amen.

From Chamberlayne.

Hon Tad, pehing son in a Cou'n, oth Hano bezet sanctifiet ; deve deompho Rouantelez ; ha Volonte bezet gret voar an Douar evel en Coun ; roit dezomp hinon hon Bara bemdezier ; ha pardon nil dezomp hon Offancon, evel ma pardononomp d'acre odeus hon Offancet ; ha n'hon digacit quet e Tentacion ; hoguen delivrit a Drove. Amen.

WELSH.

The Old Welsh from Gesner's Mithridates.

Eyn Taad, rhuvn wyt yn y Nefoedd, Santteidier yr Hemvu tau, deued y Dyrnas tau ; gwneler dy Wollys ar y Ddayar, megis ag yn y Nifi ; eyn Bara beunyddawl dyro inni heddiw ; a maddeu ynny eyn Deledion, megis agi maddewn in Deledwyr ninau ; ag na thowys ni in Brovedigaeth ; namyn gwared ni rhag Drwg. Amen.

The Present Welsh from the Bible of 1727, and 1746.

Ein Tad, yr hwn wyt yn y Nefoedd, sancteiddier dy Enw ; deled dy Deyrnas ; gwneler dy Ewyllys, megis yn y Nef, felly ar y Ddaear hefyd, Dyro i ni heddyw ein Bara beunyddiol ; a maddeu i ni ein Dyledion, fely maddeuwn ninnau i'n Dyledwyr ; ac nac arwain ni i Brofedigaeth eithr gwared ni rhag Drwg. Canys eiddot ti yw'r Deyrnas, a'r Nerth, a'r Gogoniant, yn Oes Oesoedd. Amen.

INTRODUCTION.

xxxiii

MANKS.

From Bishop Wilson's Works.

Ayr ain t'ayns Niau, casherick dy rou Dt'ennim ; dy jig dey Rihreaght ; d'taigney dy rou jeant er Tallu, myr te ayns Niau ; cur duin jiu nyn Arran gagh laa ; as leih duin nyn Loughtin, myr ta shin leih dau-syn ta janu Loughtin ny noi shin ; as ny lihid shin ayns Miolagh ; agh livrey shin veih Olk. Son liats y Rihreaght, y Phuar, as y Ghloir, son dy Bragh as dy Bragh. Amen.

From the New Testament. LONDON, 1810.

Ayr ain t'ayns niau, Casherick dy row dty ennym. Dy jig dty reeriaght. Dty aigney dy row jeant er y thalloo, myr te ayns niau. Cur dooin nyn arran jiu as gagh laa. As leih dooin nyn loghtyn, myr ta shin leih dauesyn ta jannoo loghtyn nyn 'ol. As ny leeid shin anyns miolagh, agh livrey shin veih olk : Son lhiat's y reeriaght, as y phooar, as y ghloyr, son dy bragh. Amen.

SCOTTISH GAELIC.

From Carswell's Prayer Book. EDINBURGH, 1567.

Ar nathairne ata ar neamh, gomo beàdaigthe hainm go dti dod rìghe goma denta do thoil adtalmhuin mar a ata ar neamh, tabhair dhuinn aniu ar nar an laitheamhail, & maith dhúinn ar bfiacha amhail, mhaith-maoidne dar bfeicheamhnuibh, agus na leig a mbuaidhreadh Sind, acht Saór, Sind o' olc : Óir is leatsa an rìghe, aneart, agus a ngloir tré bhioth Sior.

From the Shorter Catechism. GLASGOW, 1659.

Ar Nathairne ata ar Neamh, Go ma beannuigte hainmsa, Gu dtig do Rìoghachdsa, dentar do thoil air dtalmhuin mar ata air Neamh. Tabhair dhuinn a nuigh ar nar an laitheamhuil, Agus maith dhuinn ar bhfiacha, amhuil mhatmhuid dar bhfeicheamhnuibh, Agus na leig am-buaidhreadh sinn, achd saor sinn ó olc : Óir is leatsa an rìoghachd, an cumhachd, agus an gloir gu sìormidh. Amen.

From the Catechism. LONDON, 1688.

Ar nathair ata air neamh, naomhtar hainm : Tigeadh do Rìoghachd, deuntar do Thoil ar an t-talamh, mar do nithear ar neamh, ar nar an aleuthmbail tabhair dhuinn a niu, agus maith dhuinn ar bhfiacha mar mhaithmhidne dar bhféitheamhnuibh fein agus na léig sinn a ccathughadh achd saor sinn ó olc oir is leachd fein an Rìoghachd, agus an cumhachd, agus an ghlóir go siórruighe. Amen.

From the Shorter Catechism. GLASGOW, 1738

Ar Nathairne atá air Neamh, go ma beannuichte hainmsa, gu dtigeadh do Rìoghachd, Déantar do thoilsi air dtalmhuin mar atá air neamh, Tabhair dhuinn a niugh ar naran láetheamhuil ; agus maith dhuinne ar bhfiacha, amhuil mhaithmuid dar bhféicheamhnuibh, agus na leig a mbuaidhreadh sinn acht saor sinn o olc : Oir is leatsa an rìoghachd, agus an cumhachd, agus an ghlóir gu sìorruidh. Amen.

From the Shorter Catechism. EDINBURGH, 1767.

Ar n Athair ata air Neamh, Gu ma beannuicht' d' ainm, Gu 'n tigeadh do rìoghachd, Gu 'n deanthar do thoil air talamh mar ata air Neamh, Thoir dhuinn an diu ar n aran laitheil. Agus maith dhuinn air fiacha mar mhaithreas sinn d'ar feicheanaibh. Agus na leig ann am buaireadh sinn, ach saor sinn o olc : Oir is leats' an rìoghachd, agus an cumhachd, agus a ghloir gu sìorruidhe. Amen.

From the New Testament. EDINBURGH, 1767.

Ar n Athair ata air neamh, Gu naomhaichear t-ainm, Tigeadh do rìoghachd. Deanthar do thoil air an talamh mar a nithear air neamh. Tabhair dhuinn an diu ar n aran laitheil. Agus maith dhuinn ar fiacha, amhuil mar mhaithmid d'ar luchd-fiachaibh. Agus na leig am buaidhreadh sinn, ach saor sinn o olc : Oir is leatsa an rìoghachd, agus a chumhachd, agus a ghlóir, gu sìorruidh. Amen.

INTRODUCTION.

xxxv

From the Shorter Catechism. INVERNESS, 1778.

Ar n Athair ata air Neamh ga ma beannuigh t' ainm, an tigeadh do Rìoghachd, gu deanthar do thoill air Tallamh mar ata i air Neamh; thoir dhuinn an diugh ar n Arran laitheil, agus maith dhuinn ir fiacha, mar mhaitheas sinn d'ar feihean-naibh agus na leig ann am buairreadh sinn, ach saor sinn o Olc: Oir is leats' an Rìoghachd, agus Chumhachd, agus a Ghloir gu sìorruidhe. Amen.

From the Shorter Catechism. EDINBURGH, 1796.

Ar n-Athair ata air neamh gu ma beannuicht' t-ainm, gu tigeadh do Rìoghachd, gu deanthar do thoill air Tallamh mar ata i air Neamh thoir dhuinn an diugh ar n-Aran laitheil, agus maith dhuinn ar fiacha mar mhaitheas sinn d'ar feichean-naibh, agus na leig ann am buaireadh sinn, ach saor sinn o Olc: Oir is leats' an Rìoghachd, agus an cumhachd agus a Ghloir gu sìorruidhe. Amen.

From the New Testament. EDINBURGH, 1810.

Ar n-Athair a ta air neamh, Gu naomhaichear t'ainm. Thigeadh do rìoghachd. Deanar do thoil air an talamh, mar a nìhear air nèamh Tabhair dhuinn an diugh ar n-aran laitheil. Agus maith dhuinn ar fiacha, amhuil mar a mhaitheas sinn d'ar luchd-fiach. Agus na leig am buaireadh sinn, ach saor sinn o olc: Oir is leatsa an rìoghachd, agus an cumhachd, agus a' ghlòir, gu sìorruidh. Amen.

From the Shorter Catechism. GLASGOW, 1819.

Ar n-Athair a ta air néamh, gu naomhaichear t'ainm. Gu tigeadh do rìoghachd. Gu deanar do thoil air thalamh, mar a nìhear air néamh, Tabhair dhuinn an diugh ar n-aran laithail. Agus maith dhuinn ar fiacha, mar a mhaitheamaid d'ar luchd-fiacha. Agus naleig sinn am buaireadh, ach saor sinn o olc: Oir is leatsa an rìoghachd, agus an cumhachd, agus a' ghlòir, gu sìorruidh. Amen.

From the New Testament. EDINBURGH, 1831.

Ar n-athair a ta air nèamh, Gu naomhaichear t'ainm. Thigeadh do rìoghachd. Deanar do thoil air an talamh, mar a nìthear air nèamh ; Tabhair dhuinn an dìugh ar n-aran laitheil. Agus maith dhuinn ar fiacha, amhuil mar a mhaitheas sinne d'ar luchd-fiach. Agus na leig am buair-eadh sinn ; ach saor sinn o olc : oir is leatsa an rìoghachd, agus an cumhachd, agus a ghlóir, gu sìorruidh. Amen.

IRISH.

From the New Testament. LONDON, 1681.

Ar n'at'air atá ar neam' náom't'ar hainm. Tigead' do rìog'achd dedn-tar do toil ar an ttalam mar do nìt'ear ar neam'. Ar naran laet'am'aìl tab'air duinn a niu agus mait' duinn ar B'fiacha mar mait'midne dar B'feit'eam'nuibh fein. Agus na leig sinn a Ccatgugad' ac'd saor in ó olc : Oir is leachd fein an Rìog'achd agus an cum'achd agus an ghloir go sìorrui'ge. Amen.

From Vallency's Grammar. DUBLIN, 1773.

Air n'Ahir, ata air Nau, Nihvur Hinn ; Tigu do Riachd ; Diuntur do Hoil, air a Talu, mur nihur ar Nau ; Air Naran lehavil toir yun a nu ; Agus maith yun ar Viacha, mur waihmìne dar Vehavna fein ; Agus na leig schin a Gahu ; Ach sihr schin a Olc.

From Hervas.

Ar Athairne ta anpsa Neamh, coisreachtha go ro Dtainm ; go thig do Rìghereacht ; dtaigini go ro deanta ar a Thallamh, mar ta annsa Neamh ; cuir dhuinn an Arran aniu is gach la ; is leig dhuinn ar Lochtana marata sinn leig dhoibsean ata dheanadh Lochdan an aig sinn ; is ni lei ; sinn annsa Milliuidh ; achd leabhara sinn bhe Olc.

INTRODUCTION.

xxxvii

From Kutner's Letters.

Air n' Arm áta air Neamh, Beannaichear t'Ánim; Go ttígea da Rioghacda; go deantar do Thoil air Talmhan, mar ta Nearabh; Tabh-air dhuinn aníugh ar Naran laethamhail; agus maith dhuine ar Fiach, mhail mar maithmhíde ar Fiacha; na leig sinn Ambhuairibh; acht saorsa ainn on olc. Oir is leatsa Rioghacta, Cumhacta, agus glóir go'n Siar raie. Amen.

From the New Testament. LONDON, 1823.

Air nathair ata ar neamh naomthar hainm. Tigeadh do rioghachd déin tar do thoil ar an títalam mar do níthear ar neamh. Ar nárán láéthamaitabhair dhuinn a niu agus maith dhuinn ar bhfiaca mar mhaithmidne dar bfeitheamhnuibh fein agus na leig sinn a ccathughadh achd saor inn o olc: oir is leachd fein an rioghachd agus an cumhachd agus an ghloir go siorruighe. Amen.

SCOTTISH GAELIC.

THAT this dialect of the Celtic has been derived from the Irish Gaelic, we have not the smallest doubt; but the subject is involved in much obscurity, on account of the very limited number of Gaelic manuscripts that exist; and even the few that do exist, are not entitled to claim any very ancient origin.

At the present day, there are two distinct dialects of Gaelic spoken in the Highlands of Scotland, so different, indeed, that the natives in many cases, cannot understand each other; arising partly from dissimilarity of pronunciation, and partly from using different words, and different flexions. The West Gaelic appears decidedly to be the oldest of the two, and is spoken in the County of Argyle,

and other western parts of the Highlands: in its character and genius, it is less removed from the Irish than the other, which is called the North Gaelic, and is spoken in Inverness-shire, and the other northern parts of the Highlands of Scotland. However much these two dialects may differ, it appears, we think, unquestionable that the North Gaelic has been derived from the West Gaelic, in the same manner as the West was derived from the Irish; and that there is as much difference between the North and West Gaelic of the present day, as there was between the West Gaelic and the Irish, a century ago. The Gaelic spoken in Mull, Morven, Ardnamorchan, Suainart, Ardgower, Appin, Lochaber, Arisaig, Moidart, and Morar, is the purest and most grammatical of any used in the Highlands. On the contrary, the dialect spoken in Cantyre, Arran, and Bute, is most wonderfully corrupted with Saxon and Lowland Scotch. Besides, so much is it spoken out of its grammatical propriety, that if a person from any of the first mentioned districts, should meet one from some of the latter places, the two would find considerable difficulty in understanding each other. In Arran, especially, the pronunciation is so extraordinary, that it approaches the Manks in corruption. In that Island, they mar the purity of the vowels, by inserting adventitious articulations into their words. The English power of *w* is inserted between an initial articulation and a vocal sound; so, for *bainne*, *bòidheach*, they say *bwen'w*, *bwoy'uch*. Simple vowels they change into diphthongs; and, *vice versa*, *bàs*, they utter *bous*; *caora*, *kéra*; *cadal*, *kedol*; &c. In Cantyre, they prefix the power of English *y* consonant to vocables, beginning with *e*, or *i*; thus they utter *eòrna*, *iarunn*, *eallach*, *ioghadh*, as if written *yòrna*, *yiarun*, *yiallach*, *yiunadh*, &c. The aspirate *sh*, they sound like *ch* or *x*, so that they pronounce *mo shealladh*, *mo chyalladh*; *shil e*, *chil e*; many of them eclipse an initial articulation, by using a kindred soft one for a hard one

in other districts; as, *a-ghas*, for *a chas*; *a ghlan*, for *a chlann*, &c. This is quite akin to the Irish pronunciation. They don't sound final *ch* in the plural of nouns, as *Ròmeanaich*, *Frangich*, which they pronounce *Romani*, *Frangi*; &c. They also drop the *ch* in the plural termination *chean*, thus they pronounce *beathaichean* in two syllables, *beh'in*; *saoithichean*, *suk'in*: the Manks do the same. The Northerns, again, pronounce these words in three syllables; but err in the opposite way; they sound the final *mh* and *bh* in *lámh* and *craobh*, but disregard them in the plural, for they say *la-un crao-un*; but the westerns say *làvun*, *craov-un*, &c., and this is certainly more consistent and proper. In Ross-shire, and other northern counties, they have flexions of the verb "*to be*," which are not known in Cantyre nor the mid-Highlands; they make the future indicative end in *eas*, instead of *idh*, they say *bitheas*, *tu e*, *i*, &c., and they always use the pronoun *se*, instead of *e*. They also say *si*, for *sibh*, and in Cantyre, they say *shoò*. In the mid-Highlands, they pronounce this pronoun *sheev*. In Badenoch, they pronounce *f*, like *p*, after the article *am*, as *am piar*, for *am fear*; *am per*, for *am fer*, &c. In Cantyre, they don't aspirate the genitive plural indefinite of nouns; in the mid-Highlands they invariably do. These, then, are some of the causes which make it difficult for the natives of distant districts to understand one another; and the same causes have been ever operating, and ever will be, to prevent a complete uniformity in the language of any country whatever. The conclusion from this is, that there are not two separate *languages* spoken in the Highlands of Scotland, although the *same* language is differently spoken. But there are many vocables in the Gaelic of the distant north, that are not in that of the distant west. We are well aware, that in thus discussing the subject, we are treading on disputed ground, and that we will incur the censure of the Gael—but as we have before stated, we do not think they can

be impartial judges on the subject, we therefore fear not their criticism. We admit at once, that a native may be able to speak a language more correctly than a stranger, but we do not think it follows that he is able to trace the analogy of that language, better than one who has studied it on the principles of general Philology.

Since writing this, we applied to a gentleman in the Highlands for his opinion on the subject, and the answer which we received, is of so important and valuable a nature, that we cannot refrain from publishing it entire, although it is in direct contradiction to our own remarks. We have never before met with so fair and candid an exposition of the subject from a Gael—but although the letter is both able and possessed of much philological acumen, it will be seen, we think, that the writer does not make out his point fairly.

“DEAR SIR,

“As you seem to have formed your own opinion upon this point, I do not think it proper to enter into any argument with you to bring you out of your belief; but I will just mention my own view of the matter, candidly, at your desire, and leave you to your own choice. That the Irish and Gaelic are one and the same language, I am fully convinced; but that the latter is *derived* from the former, is what I have no reason for thinking. There must have been a period when they were precisely the same; but the want of documents, as regards the Gaelic, precludes the possibility of condescending upon that period. That the Irish has been long what it is, at present, can be well established, because many very ancient manuscripts exist to prove the fact. But where are the Gaelic manuscripts of equal antiquity, from the comparison of which your position can be confirmed? Can you prove that the Scottish Gaelic *has not been* as long what

it is at present, as the other? I have heard of many manuscripts being in existence, but it is not generally known where they are, or to what period they belong. But supposing a few of some antiquity may exist, and that the same orthography and vocables may be found in them as in Irish MSS. of the same period, what does that prove? Why this, I think, that the Scottish Gael in latter times borrowed from the Irish some of their literature, and that in consequence of adopting the Irish orthography, the Scottish Gaelic, through time, became in a degree Iricised; but, notwithstanding, has still retained so much of its original genius, the farther it is removed from Ireland, as clearly to show that it is not *derived* from its sister dialect, but is the simpler and *more* primitive of the two. Compare our verb with the Irish, and say which is the simpler. The progress of this vitiation of language, has for some time past fallen under my own observation. Since the Catechism and Scriptures, have been dispersed, we have got the Irish genitive case, *colla* imported. This is now generally understood, and sometimes said in the central Highlands; but the older inhabitants still use the regular word, *colluinne*, so *céudna* sometimes is pronounced Hibernicè *céunna*, or *céin*; and the *d* is now partly dropped in the Highlands. So also instead of *fiar*, *diar*, &c., the pronunciation of the west, *fère*, *dère*, is now progressing; but it has altered *fiar*, *diar*, only a slight shade; for the Northerners do not say, *fère*, *dère*, but *fér*, *dér*, or *färe* *däre*. In the same way our ears will probably become familiar with the Irish plurals, *croicene* and *seòil* (Exodus, and Acts), although, as yet, every body, truly Highland, still use *craicinn* and *siuil*. Depend on it, the monks of St. Patrick's day, and of days prior to his time, and the College of bards, have changed the Irish dialect from its primitive simplicity to its present learned-like aspect, and that that is the reason for any dissimilarity between it and

our dialect in Scotland. The giving of a present tense and verbal termination for each person to verbs; and a dative plural to nouns, may be an improvement on the Irish language; but an improvement presupposes a deficiency as to the thing improved. Now in the Highlands we have no separate termination for each person of our verbs; and were the oldest inhabitants in the Highlands, even those in the very neighbourhood of Ireland, to hear an Irishman use these monkish additions to vocables which they could otherwise well apprehend, they could not understand him; but let him speak and leave out the terminations, and we can then understand each other. The Scottish Gaelic then seems to have suffered little or no change from its primitive simplicity for many ages, and you will now see it cannot be *derived* from the Irish; though it bears a very close affinity to it. If the Scottish Gaelic ever had such perplexing appendages of personal terminations to its verbs, as the Irish has, when, and how, pray, did it lose them? It is a fact deserving of notice, that though the translators of the Psalter have introduced flexions from the Irish verb into our Scottish version, none of our writers have imitated this in their compositions. Wherefore? Because they did not understand them, and neither could their hearers nor readers. Aware of this, the late elegant writer of Gaelic, Dr. Smith, discarded them from his version of the Psalter. On the same ground, the last improvers of the sacred scriptures have rejected the Irish termination *ibh* from such words as *Iudhaich*, *naoimh*, though in the older editions we meet with *Iudhachaibh*, and *naomhaibh*, &c. You may therefore, perhaps, argue that the Confession of Faith and Psalter completely resemble the Irish, and the more so, the older the editions are; here I certainly agree with you. But the Synod of Argyle has had the doing of these works for more than two hundred years; and there is still strong

evidence in the language of the western parts of that county, that it has been partly peopled from Ireland, at least, that an intermixture long ago took place between the two countries through conquest, commerce, and marriage, which has imbued the language of the Scot with Irish; and besides, these works were done into Irish before they were done into Scottish Gaelic, and, of course, the Scottish translators would not fail to have a copy to assist them, in the same way as our Bible translators evidently had a copy of the Irish Bible, when our Highland copy was made. Now, this accounts for the similarity here. But take the works of our poets, and compare them with the phraseology of the translation of our Bible, and you will inevitably come to this conclusion, that the bards were Scottish Highlanders, but the Bible translators were not Scottish Highlanders! If you compare the spoken language with the written, you will come to the same conclusion. Therefore rest not your argument upon the resemblance between our religious works and the Irish, for they are in a great measure derived from the Irish; but not so our bardic compositions or our spoken language. Observe, however, that I speak here in general terms, for some of our Scottish bards have imitated the Irish dialect; but these were such as had studied in Ireland for some time, and had imbibed the manner and language of Ireland, as a few of the family bards some ages back. Iain Mac Codrum, Archibald Macdonald of Uist, and some more of the Hebridean bards are of this class; Duncan Ban, Ailein Buidhe, W. Ross, Allan Dall, &c., are of the race of vernacular bards. Such of our composers as were scholars, imitated the Irish a good deal, because they learned their grammar from *Irish grammars*, and their vocables from Irish Dictionaries in a great degree. To this class, belong Alexander Macdonald, Macfarlane the translator of the Psalms, Kirke of Balquidder, and Dugald Buchanan, &c. Maciachlan of Aberdeen, has also intro-

duced some flexions of the Irish verb, into his translation of Homer, but very sparingly. But those Highland poets who were untrammelled by Irish rules, and lived far apart from the coast, bordering upon the green island, spoke, and composed quite differently from those just mentioned, and by looking into Shaw's grammar, you will see him animadvert upon Macfarlane, for imitating the Irish dialect too closely in his translation of the psalms, especially for using the dative plural in *ibh*. The first editions of the Scriptures, followed the Irish copy closely in giving this dative plural *iv*, or *ibh*, to all nouns indiscriminately, when preceded by prepositions, such as *aig*, *ri*, *do*, *leis*, &c., but they have retrenched many of these in the latter editions; from which I naturally infer that they considered them as no part of Scottish Gaelic. We do not now meet with "*ris na h-
iudhachaibh*," "*do na naomhaibh*," because in Scotland scarcely any body speaks so. Yet we still find "*o na marbhaibh*," although every person in speaking, says, "*o na mairbh*," and hence we should also have in the Bible, "*do na daoine*," "*aig na mnathan*," but we find it, "*do na daoineibh*, *aig na mnaibh*." Thus, then, have scholars altered our own dialect, in consequence of having adopted a foreign canon to regulate its principles, no one having yet had the hardihood to examine and digest its own principles with boldness and freedom—for Stewart's is, properly speaking, a grammar of the *Irish* language, being founded upon the principles adopted in our translation of the Scriptures. As an argument against the opinion that Scotland was peopled from Ireland, I may bring to your notice, the inherent contempt and horror which a Scottish Highlander has to the very name "*Eirionnach*." When a Highlander speaks despisingly of any person, he applies to him, the term, "*an t-Eirionnach*," which in this application, has as strong an import, as the term "*Barbarus*" among the Greeks and Latins. Now, this is not a modern use of the term, nor is it

confined to one part of the Highlands, it is universal. If the Scottish Highlanders were descendants of Irishmen, how could they thus *abominate* their fathers and their brethren so utterly? There is something very curious in this consideration. Again, we have a great many words in the Scottish Gaelic peculiar to itself; and the Irish have many terms which we don't understand; they call a bullock, *buldy*, (the last syllable only of which is Gaelic,) we call it *clunk*; a cake, they call *càka*; we, *bonnach*, or *dèarnagan* Brimstone with them is *ruife*, or *ruibh*; with us, *pronnag*, or *pronnadal*. Soap in Irish, is *galinach*; in our Gaelic, *siapan*. *Oirn*, with them is, to adorn; we say *uighinich*, or *ageadaich*; *mein*, in their language is to teach; in ours to piss. For, to offer, they say, *fuail*; we, *taig*. For a frog, they say *fròg*, *tòd*; we *cràigean*, or *loagunn*, or *gille cràigean*; for a whale, they say *mial-mhor* (a great louse); we *muc-mhara* (a sea-hog), &c. &c. Now, how do you account for this variety of terms for things common to both countries, and which could not therefore be forgotten by the Irish, in the short period of time they would require to cross the channel? I could proceed much farther, with this matter; but I fear I have already tired you, and that after all, I may have contributed little for your purpose. However, I could not resist the impulse of saying so much, and you can make such use of it as you please."

Of the manuscripts which exist in the Gaelic language, it is to be regretted, that no one has ever attempted any thing like a history, or even a catalogue of them. The number, when compared with the Irish manuscripts which O'Reilly notices, is very small, and, we trust, that some of those learned Societies whose more particular path the research may be in, will not be backward in furthering some such attempt.

The Highland Society of Scotland, possess the largest and most valuable collections of Gaelic MSS., a catalogue

of part of which may be found in Sir J. Sinclair's edition of Ossian, vol. iii. p. 566. The late Major Maclauchlan of Kilbride, possessed 22 Gaelic MSS., a catalogue of which was made out by the Rev. Donald Mackintosh and printed in the volume above quoted; p. 570. There are also a few among the Clarendon MSS. at Oxford. In the Bodleian Library. In the Harleian Library. In Trinity College Library, Dublin. The Advocates' Library, Edinburgh, and also in the possession of various private individuals in the three kingdoms. In the above quoted volume, we have an account of them as far as known at that period, and also a letter from Donald Mackintosh, keeper of the Gaelic MSS., to the Highland Society of Scotland, dated 19th November, 1806, in which is given an account of such of the MSS. in the possession of private individuals as he was aware of.

There is also at p. 285 of the report of the Highland Society of Scotland, on the authenticity of Ossian, an account of the Gaelic MSS. in the Society's possession.

The first printed work in the Gaelic Language now extant, is the translation of John Knox's Liturgy, by Bishop Carsewell, published at Edinburgh, in 1567. There appears not to have been any other work printed for nearly a hundred years after this, except the translation of Calvin's Catechism, printed at Edinburgh, in 1631. In 1659, the Synod of Argyle, published the first fifty Psalms of David and the Shorter Catechism. Shortly after this time, there was a rivalry between the translators of the Psalter, under the Synod of Argyle, and John Kirke who was likewise engaged in another translation of the Psalter. Kirke's translation was printed in 1684, and in 1694, the Synod of Argyle published their translation complete, which, with the Shorter Catechism was reprinted several times between that period and 1725, when they also published a translation of the Confession of Faith of the Church of Scot-

land. These were, however, the only works in the language, until 1740, if we except the Irish version of the Bible and Vocabulary of Kirke, printed in 1690, which, in strict language, cannot be called Scottish Gaelic, although expressly done for the use of the Highlanders of Scotland, and the vocabulary of Lhuyd published in Nicholson's Historical Library in 1702.

In 1740, however, the Gaelic Vocabulary of Macdonald was published, and gave a new impetus to Gaelic Literature, which had, up to this date, been confined entirely to Church books; and in 1750, M'Kellar published his collection of Hymns, which was followed the same year, by the translation of Baxter's Call to the Unconverted, reprinted in 1755.

In 1751, Alexander M'Donald published his volume of Songs—they were bought up, and read with avidity by all the Highlanders who had it in their power to do so—and, in many instances, a whole hamlet clubbed together for the purpose of procuring a copy. They were reprinted in 1764, and, in 1802, with an additional number of Songs.

In 1752, a small volume of Hymns appeared at Glasgow, but we have not been able to trace the author, during the same year the first translation of Willison's Mother's Catechism, was published by the same publisher as the Hymn book—but the translator's name is now unknown. It was reprinted at Edinburgh, in 1758, with the English upon the opposite page.

About this same time, increasing inconvenience was felt in using the translation of the Psalm book by the Synod of Argyle, of which about sixteen or eighteen editions had been published, nine only of which we have been able to collect; and in 1753, the first edition of M'Farlane's amended translation of the Psalms was published: it contained, in addition to the 150 Psalms, a translation of 45 of the Paraphrases, and has been held much in esteem, especially

in the North Highlands. After the appearance of Smith's new version in 1787, although the old version was discontinued in the greater part of the West Highlands, yet, in the North Highlands, it continues to be used at the present day; the last edition which we have found, is printed at Inverness in 1821. What precise number of editions have been printed, it is difficult to determine; we think, in all probability, about 24; only 16 of which we have been able to collect.

In 1760, a circumstance occurred in Gaelic literature, which, to the Highlanders, has been productive of the most beneficial results, both on account of the many enquiries which were made into the state of the country, and the great desire which was evinced for many years to travel amongst a people, who, all at once, seemed to have started into the upper ranks of Literature. We allude to the publication of the celebrated poems of Ossian. The consideration of this subject is of very great importance to every one, who is at all interested in Gaelic literature; and a subject upon which there has been a great deal written already. If we were to enter into the Ossianic history and controversy, in a manner equal to its merits, we would be obliged to devote more space to it than the entire bulk of this volume; but we prefer referring those who are anxious to learn all the particulars, regarding this anomaly in literature, to the various able and voluminous reports that have been written on the subject, as we will only attempt to give here a very short digest of what appears to us to be the true state of the dispute.

In 1760, the Fragments of Poetry, known by the name of Ossian, were first published. In 1761, Fingal and a few other pieces appeared, and, in 1762, Temora and the remaining pieces of Ossian were published. They professed to be Gaelic poems, gathered in the Highlands, by James M'Pherson, and by him translated into English.

The celebrity which such singular poems soon obtained appears, now, to have induced M'Pherson to come forward not as the translator, but as the author; accordingly, we find him in the preface to the second edition of the work, use the term "*Author*," in reference to himself. The supporters of the Gael were not disposed, however, to see the laurels which had been so suddenly twined round the ancient Celtic bards as suddenly carried away again, and, accordingly, a most severe and animated controversy was commenced between the friends of M'Pherson, who wished him to be considered the author, and the defenders of the Highland muse. The former party seemed to have gained the ascendancy, not on account of the justice of their cause, but from a combination of fortuitous circumstances. There was, at that time, both in England and Scotland, a party of men who bore no good will to the Gael, on account of the prominent part they had taken in the cause of Charles Stuart; and these, headed by Samuel Johnson, were amongst the fiercest and most bitter opponents of those who defended the authenticity of Ossian. It appears, however, that M'Pherson himself was appalled by the fury of the tempest which, in a moment of culpable and blinded ambition, he had unwittingly raised; and we find him rather succumbing under the storm than attempting to battle with it.

The subject is, however, involved in much obscurity, notwithstanding the many enquiries which were made, both at that time, and in later periods; and this obscurity has been much deepened by the whole of the conduct of M'Pherson. If he ever had the original Manuscripts, and there appears to be little doubt on the subject, he took particular care to *destroy* them, in order to further his claims to being received as the original author. His wish has to a certain extent been completed, as the great body of the public, at the present day, seem to accord

these productions to a bard of no higher antiquity than M'Pherson himself; and we do not wonder at this judgment of the public, seeing the very great industry which Johnson and many others used, in order to misrepresent the subject. There is no doubt that M'Pherson is entitled to the claim of originality in the manner which he connected and disguised the poems, and this circumstance alone has caused much difficulty in separating the translator from the author. But there remains a fact, which all that has been said against the authenticity of Ossian has never overturned; namely, that many of the originals of these poems, translated by M'Pherson, exist at the present day. A question of great importance hinges upon this, namely:—If M'Pherson was the author of Ossian, and if it was originally written in English, *who* was the author of the Gaelic poems published by the Highland Society and Dr. Smith? The existence of these originals prove, beyond dispute, that, at a former period, how far remote none at present can tell, there were *Poets of very high merit* in the Highlands of Scotland. Some there are who assert that these originals are merely translations from the English, to support an impudent attempt at forgery; but those who assert this know nothing of the language, or are led away by prejudice and bigotry. No one who is at all acquainted with these Gaelic originals, and versant in the late poetry of the Highlanders, but must admit, that they are entitled to claim a much more antiquated origin than the time of M'Pherson. The Ossianic poetry in matter, manner, measure, and majesty of language, differs as much from the most talented of the modern Gaelic muse as the Homeric poetry does from the most insipid Heroics of the present day; and M'Pherson or any of his friends were as incapable of committing the forgery as any of our bards are of continuing the story of Childe Harold or Don Juan.

INTRODUCTION.

xi

That M'Pherson was not even well acquainted with the Gaelic language is evident from his notes, where he very often abuses the original by his ignorance of its meaning; and it is also as certain that Strathmashie, his assistant, could not compose such poetry, for we have abundance of his composition to prove the fact.

Although the Poems of Ossian obtained, deservedly, a celebrated distinction, there was no complete edition, in the original Gaelic, printed until 1807, when an edition was published under the authority of the Highland Society of London, accompanied with a Latin translation, notes, dissertations, etc. The Gaelic text of which was reprinted in 1818, and these are still the only authentic and genuine editions of Ossian in the original.

It may probably be deemed important to account for the lapse of nearly half a century that took place, between the publication of the English and that of the Gaelic originals of these poems.

M'Pherson proposed in his first edition to print the Gaelic originals of the poems immediately, if he could obtain as many subscribers as would indemnify him for the expense, but the poems soon acquired a celebrity, and in a subsequent preface he informs the public, that as no subscribers had come forward, he did not think such a course necessary. He afterwards again intimated his design to print the originals, as soon as he had time to transcribe them for the press. Whether he ever transcribed them, or ever seriously intended to do so, is involved in much obscurity; for, in 1763, he went out to Florida with Governor George Johnson, and if the manuscripts ever existed, they were lost either there or during the passage to or from that country. He returned to this country in 1766, and died in 1796; but was so much occupied with other pursuits that he could not procure time, or had not the disposition, to prepare his work for the

press, although £1000 was received by him from Sir John M'Gregor Murray, Bart., being the amount of a subscription made by some gentlemen in the East Indies for that purpose. After M'Pherson's death, the furthering of the work was intrusted to the care of John M'Kenzie, Esq. of the Temple, Dr. Thomas Ross, and other eminent Gaelic scholars; but did not appear until 1807. The very able, complete, and masterly manner, however, in which the work was brought forward, leaves no cause to regret the delay which latterly and necessarily took place.

From 1753 until 1767, we have not been able to find that any Gaelic work was printed, with the exception of an edition of the Mother's Catechism, Shorter Catechism, and the reprint of Macdonald's Songs; but about that time the attention of the public was drawn more to the literary and religious state of the Highlands. In 1767, the New Testament, translated by Stewart of Killin, with the assistance of Dugald Buchanan and other eminent Gaelic scholars, was published by the Society in Scotland for propagating Christian Knowledge. The language of this translation was looked upon at that period as perfectly free from Irish idiom; but at the present day it is deemed as containing much more Irish than Gaelic. It was, however, considering the limited means of the worthies engaged in it, executed in a manner highly creditable to their industry and talent. At this period a translation of the Sum of Saving Knowledge, an amended and much altered translation of the Shorter Catechism, and the first edition of the very justly celebrated Hymns of Dugald Buchanan, made their appearance. The Hymns of Buchanan have passed through more editions than any other original work in the Gaelic language; within the thirty years after its publication, there appeared five editions, and up to the present time there have been more than twenty editions of it published in various parts of Scotland.

In 1768, Macintyre published his volume of *Songs*; they were reprinted in 1790 and in 1804. At present, they are again completely out of print. In 1770, there was a volume of *Hymns* published by one M'Fadyen, who was, at that time, a Student in Glasgow University, but of whose future career we have no account. About the same period, another Student in Glasgow University published an *Elegy* on the death of Dr. M'Lachlan, and one or two other Gaelic poems—but his history is likewise involved in obscurity.

In 1773, a translation of Willison's *Shorter Catechism* appeared at Edinburgh, which, with corrections and alterations, by Robert M'Farlane, was reprinted in 1799, and again in 1820. In 1774, an edition of Watt's *Catechism* in English and Gaelic, was published at Edinburgh.

About 1775, Ronald M'Donald, the son of Alexander M'Donald, proposed to publish a *Selection of old Gaelic Poetry*, including some of his own and his father's pieces; the first volume appeared in 1776, but as it did not meet with sufficient encouragement, no more was published; this volume was, however, reprinted with considerable alterations in the Orthography, by Turner, in 1809, but has never been much esteemed by the Highlanders.

In 1777, an anonymous collection of *Mirthful Songs* was published at Edinburgh: they were mostly of a Jacobin cast, and have now become exceedingly rare.

In 1778, Shaw, who had long contemplated, and been engaged with a *Celtic Grammar*, published his *Analysis of the Gaelic Language*—and in 1780, his *Gaelic Dictionary* made its appearance. About the same period, the attention of the pious was directed to the fact, that no Bible existed in the language of the Highlands. It was resolved by the Society for promoting Christian knowledge, to supply this deficiency, and, in 1783, the first part appeared; it was prosecuted with considerable assiduity, and finished in

1801. Since that period, ten editions of the whole Bible have appeared; but although the first translation has been always used as the groundwork, much alteration has been made in the various editions. The New Testament was not published uniform with this first edition, but was printed uniform with the edition of 1807, in the same year. The editions of 1796 and 1813, are also frequently to be met with, bound along with the Bible of 1807. These editions are all considerably altered from the one of 1767; the last edition which was published is the one of 1831. There have been in all 19 editions of the New Testament.

In 1780, Loudin's Songs, made their appearance, and, in 1781, the Rev. Dr. Smith of Campbelton, published his translation of Allein's Alarm to the Unconverted Sinner, which was reprinted in 1782, 1807, 1813, and 1822. In 1783, a translation into Gaelic, of Guthrie's Great Interest, was done by Patrick M'Farlane, a Schoolmaster at Appin, and reprinted with alterations in 1832. Patrick M'Farlane is still living in Glasgow, labouring in the field of Gaelic translation. At present, he has a good number of manuscripts past him unpublished. The number of Gaelic works that have been printed under his care, is truly astonishing. He edited and emended the translation of Baxter's Call to the Unconverted: translated a volume of Blair's Sermons, printed in 1812: Bunyan's Pilgrim's Progress, in 1812, and 1819: a volume of Burder's Village Sermons, 1821: Doddridge's Rise and Progress of Religion in the Soul, 1811, and 1823: Doddridge's One Thing Needful, 1811: Gilfillan on the Sanctification of the Sabbath, 1813: Gray's Catechism on Baptism, 1813: M'Gowan's History of Joseph the son of Jacob, 1831: Willison's Communicant's Catechism, 1811: the Life of Andrew Dunn, 1829: besides one or two small tracts. M'Farlane also published a Gaelic-English, and English-Gaelic, Vocabulary, in 1815: a collection of Poems, in

INTRODUCTION.

iv

1813: he corrected the press of the New Testament of 1813: M'Leod and Dewar's Dictionary: the Gaelic Collection for the use of Schools: the Gaelic Messenger, and a number of other works.

In 1785, the Poem of John Brown on the Restoration of the forfeited estates, the Songs of Margaret Cameron, and a translation of Franklin's Way to Wealth, made their appearance. This latter work was translated by Robert M'Farlane who was a teacher of Gaelic in Edinburgh. He was engaged in various other works, viz., the revisal of the first translation of Willison's Shorter Catechism printed in 1799, and a vocabulary printed in 1795.

A translation of Thomas á Kempis appeared also in 1785; it was printed at Edinburgh, the translator designates himself R. . . . M. . . . M.A.I.S., but we have not been able to discover who he was.

During the same year, the volume of Gaelic Proverbs which M'Intosh had been for some time engaged in collecting, also made its appearance.

In 1786, John Gillies, a bookseller at Perth, made a collection of Gaelic Poems, many of the pieces in which are not to be met with elsewhere: it has now become rare, and is still highly valued. In the same year, Duncan Kennedy, a Schoolmaster at Kilmelford, published his collection of Gaelic Hymns, many of them original, he afterwards collected the three folio volumes of Gaelic Poetry in manuscript, which are in the possession of the Highland Society of Scotland.

In 1787, the Reverend John Smith of Campbelton, published, under the authority of the Synod of Argyle, the new translation of the Psalter, which had so long engaged his attention. It contained, in addition to the 150 Psalms, the full complement of Paraphrases and Hymns used in the Churches of Scotland. This translation has had a much more extensive circulation than any other; there have been

about 30 or 35 editions, 24 of which we have been able to collect. The translation of the Shorter Catechism attached to this translation of the Psalter, was also much altered and improved. Previous to this period, there had been about 24 editions of the Shorter Catechism, varying much in orthography, of which we have collected 16. Since that time there have been about 36 editions, some of them varying, in a trifling degree. Of these, we have collected 30. In the same year Smith also published his collection of the Poems of Ossian, Orran, Ulann, etc., and two ancient Gaelic Poems, Dargo and Gaul, a translation of which had appeared a little time before in the Gaelic Antiquities.

After this period, the literature of the Gael assumed a more important aspect, and we find many works printed in it between this time and the beginning of the 19th century; but none of these were very important. John Orr, and afterwards Agnes Orr, Booksellers in Glasgow, seem, however, before this period, if we may judge from their reprints of the Shorter Catechism, Psalter and other works, to have carried on a lucrative trade in supplying the Highlands with books.

In 1792, Kenneth M'Kenzie published his volume of Songs. In 1794, the Prayer-book of the Church of England, translated into Gaelic by Mr. Stewart of Foss, was published at Edinburgh. It was reprinted at Inverness with considerable alteration in 1819. In 1795, the Rev. D. Crawford, of Saddel and Skipness, published an original Sermon in the Gaelic language, which he dedicated to Mrs. M'Alister of Cùrr. In 1796, Alexander M'Pherson published a collection of Gaelic Songs. In 1797, the Rev. Thomas Broughton, published an original Gaelic Sermon under the title of *the Christian Soldier*. An excerpt from the translation of the Common Prayer-book was also printed separately, under the title of *the Office of Communion*. In 1798, Alexander M'Pherson published a translation of

INTRODUCTION.

lviii

Willison's Young Communicant's Catechism. Duncan Campbell, a private in one of the Militia Regiments in Ireland, published also at Cork his volume of Gaelic Poetry, and the volume of Allan M'Dougall made its appearance.

From 1800, to the present day, there have been more publications in the Gaelic language than all those published prior to that date. Besides the various editions of the Bible, New Testament, Psalter, Catechism, and other books formerly mentioned, detached portions of the Scriptures for the use of schools have been printed. Three new translations of the Psalter have been published, and editions of the Shorter Catechism, with the Scripture proofs, have also made their appearance. Stewart of Dingwall and Currie of Prospect, have each published a Gaelic Grammar.

Prior to 1821, although there were a few Vocabularies of the language, yet there was no good Dictionary; but since that period, four have been published. The Poems of A. Campbell, Dr. Dewar, Rob. Donn, Wm. Gordon, George Ross Gordon, Peter Grant, Angus Kennedy, H. & J. M'Allum, J. M'Donald, John M'Gregor, Dr. James M'Gregor, M'Intosh, M'Kay, J. M'Lachlan, J. M'Lean, D. M'Leod, D. Matheson, J. Morrison, James Munro, John Munro, A. & D. Stewart, R. Stewart, P. Stuart, P. Turner, have been published, besides 10 volumes of anonymous poetry, partly original, and partly collected. In original prose compositions, Gaelic literature is very barren; but during the present century, there have appeared ten original prose works of various degrees of merit, but entirely confined to religious topics. There have also been published either through the munificence of private individuals, or as booksellers' speculations, translations of 45 works, 42 of which are of a religious nature, and three of them of a moral kind. Various elementary

works for teaching the Gael to read, have also been printed.

In 1803, a Gaelic periodical was commenced at Glasgow, under the title of *the Rosroine*—only four Nos. of which have appeared. In 1829, another Gaelic periodical, under the title of the “Gaelic Messenger,” was also commenced; but although conducted by the Rev. Dr. M’Leod of Campsie with great ability; yet, from the want of support, it existed only for two years.

During the present century, various controversial pamphlets on the subject of the different Gaelic translations of the Scriptures and Psalter, have also been printed, and, although, for the most part, they are conducted in a very acrimonious manner, yet much may be gleaned from them on that topic.

At the present moment, although great exertions are making by many distinguished friends of Celtic literature to perpetuate the language; yet we are afraid that ere half a century elapse, it will have shared the fate of the Waldensian and the Cornish, and have become subject of history alone. Although the exertions of the friends of Gaelic literature are judicious and powerful, yet they have to contend with opponents to which they can offer but trifling resistance. The steam-boats and stage-coaches which are now visiting the remotest districts of the Highlands, do more in one season to chase away the Gaelic, than all the combined powers of those who are labouring in its behalf, could remedy in twenty years. The listlessness evinced by many of the Highland Clergy of the Established Church, to the study of the Gaelic language, is another powerful reason which can be given for its late rapid decline. These gentlemen could do more for the cause of Gaelic Literature, than any other class, if they cared much about it. They could themselves improve it, by composing their discourses, according to some established rule of orthography, and not

ad libitum, as their present custom is, a custom which invariably prevents their sermons being printed for the benefit of their flock—or they could fan its expiring spark, by patronizing the simple and primitive laity in their parishes, who evince an ardour in its cultivation. They could strongly recommend its being learned at school by the children of their parishioners—but this, we are sorry to say, is not done, very few of them study the Gaelic beyond the writing of their discourses, which, as we have before stated, are not spelled according to any established grammatical rule, but according to the caprice of the composer. In many places of the Highlands, parents are also unwilling that their children should “*waste time*” in learning to read the Gaelic, in consequence of which the greater part of the youthful Gael talk neither English, Scottish, nor Gaelic, but a jargon made up of the three. The Gael find it to be their interest to study the English language, and, however patriotic their feelings may be in regard to their mother tongue, yet interest is a powerful charm, and the more the English is cultivated in the Highlands, the less attention will be paid to the Gaelic.

Glasgow, 15th June, 1832.

1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that the study of the history of the United States is essential for a full understanding of the country and its people. The paper then discusses the importance of the study of the history of the United States in the context of the world. It is argued that the study of the history of the United States is essential for a full understanding of the world and its people.

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5. The fifth part of the paper discusses the importance of the study of the history of the United States in the context of the world. It is argued that the study of the history of the United States is essential for a full understanding of the world and its people. The paper then discusses the importance of the study of the history of the United States in the context of the world. It is argued that the study of the history of the United States is essential for a full understanding of the world and its people.

CONTENTS.

THE SCRIPTURES.

			Page
The Holy Bible,	8vo.	Edin. 1783-1801	1
	12mo.	ibid. 1807.	2
	12mo.	London, 1807	3
	8vo.	ibid. 1821	4
	12mo.	ibid. 1823	5
	4to.	Edinburgh, 1820	6
	4to.	ibid. 1826	7
	12mo.	ibid. 1826	10
	24mo.	ibid. 1827	11
	8vo.	London, 1828	ib.
	12mo.	Edinburgh, 1829	12
	8vo.	ibid. 1831	153
The New Testament, 8vo. and 12mo.		Edinburgh, 1767	12
	12mo.	ibid. 1796	13
	12mo.	London, 1807	14
	12mo.	Edinburgh, 1813	ib.
	12mo.	ibid. 1819	ib.
	12mo.	ibid. 1821	ib.
	12mo. Demy,	London, 1821	15
	12mo. Crown,	ibid. 1821	ib.
	8vo. Bourgeois,	ibid. 1821	ib.
	8vo. Pica,	ibid. 1821	ib.

CONTENTS.

			Page
The New Testament, 12mo.	Edinburgh, 1825		16
8vo.	ibid.	1826	ib.
12mo.	ibid.	1826	17
24mo.	ibid.	1827	ib.
8vo.	London,	1828	18
12mo.	Edinburgh,	1829	ib.
18mo.	London,	1829	154
8vo.	ibid.	1831	ib.
Book of Proverbs, 8vo.	Edinburgh,	1800	19
Gospel of Luke, 12mo.	Glasgow,	1815	ib.
Scripture Extracts, 18mo.	Edinburgh,	1825	ib.

CHURCH BOOKS.

Kirke's translation of the Psalter,	Edinburgh,	1684	21
The Synod of Argyle's translation,	Glasgow,	1659	23
	ibid.	1694	ib.
	ibid.	1702	155
	Edinburgh,	1715	23
	ibid.	1729	155
	Glasgow,	1738	24
	ibid.	1751	ib.
M'Farlane's Amended Version,	ibid.	1753	ib.
	ibid.	1770	26
	Inverness,	1774	155
	Perth,	1779	26
	Glasgow,	1780	156
	Perth,	1780	26
	ibid.	1784	156
	Glasgow,	1785	26
	ibid.	1786	ib.
	ibid.	1795	ib.
	ibid.	1796	ib.
	Edinburgh,	1796	ib.
	ibid.	1797	ib.

CONTENTS.

ixiii

		Page
M'Farlane's Amended Version,	Glasgow, 1799	26
	Edinburgh, 1800	ib.
	Inverness, 1804	ib.
	ibid. 1813	ib.
	ibid. 1821	ib.
Smith's Revised translation,	Edinburgh, 1787	27
	ibid. 1797	28
	ibid. 1798	ib.
	ibid. 1799	ib.
	ibid. 1803	ib.
	ibid. 1805	ib.
	ibid. 1810	ib.
	ibid. 1812	ib.
	Glasgow, 1814	ib.
	ibid. 1815	ib.
	ibid. 1817	ib.
	ibid. 1819	ib.
	ibid. 1821	ib.
	Inverness, 1821	ib.
	ibid. 1824	ib.
	Edinburgh, 1824	ib.
	ibid. 1825	ib.
	Glasgow, 1825	ib.
	Edinburgh, 1826	ib.
	Glasgow, 1826	ib.
	Inverness, 1826	157
	Glasgow, 1828	28
	ibid. 1830	29
	Paisley, 1830	ib.
Ros's Altered Version,	Edinburgh, 1807	30
	ibid. 1820	31
	Glasgow, 1830	32
	Edinburgh, 1830	157
The General Assembly's translation,	ibid. 1826	32

		Page
The General Assembly's Translation,	Edinburgh, 1826	158
	ibid. 1827	32
	ibid. 1828	33
	ibid. 1828	ib.
Smith's New Testament Psalms,	Glasgow, 1801	ib.
The Shorter Catechism, 12mo.	Glasgow, 1659	34
12mo.	Edinburgh, 1702	158
12mo.	ibid. 1715	35
12mo.	Glasgow, 1724	ib.
12mo.	Edinburgh, 1725	36
12mo.	ibid. 1727	ib.
12mo.	Glasgow, 1729	159
12mo.	ibid. 1738	37
12mo.	ibid. 1757	ib.
12mo.	ibid. 1760	38
12mo.	Edinburgh, 1767	159
12mo.	Glasgow, 1770	38
12mo.	Inverness, 1778	159
12mo.	Perth, 1779	38
12mo.	ibid. 1782	160
12mo.	Glasgow, 1783	38
12mo.	ibid. 1789	ib.
12mo.	Edinburgh, 1792	ib.
12mo.	Glasgow, 1795	ib.
12mo.	ibid. 1796	ib.
12mo.	Edinburgh, 1797	39
12mo.	Glasgow, 1799	ib.
12mo.	Edinburgh, 1799	ib.
12mo.	ibid. 1801	160
12mo.	ibid. 1803	39
18mo.	Inverness, 1804	ib.
18mo.	Edinburgh, 1805	ib.
18mo.	ibid. 1810	ib.
18mo.	ibid. 1812	ib.

CONTENTS.

lxv.

			Page
The Shorter Catechism,	18mo. Inverness,	1813	39
	18mo. Glasgow,	1814	ib.
	18mo. ibid.	1815	ib.
	18mo. ibid.	1815	ib.
	18mo. ibid.	1817	ib.
	18mo. ibid.	1819	ib.
	18mo. ibid.	1819	ib.
	18mo. Edinburgh,	1820	40
	18mo. Inverness,	1821	ib.
	18mo. ibid.	1821	ib.
	18mo. Glasgow,	1821	ib.
	18mo. Edinburgh,	1824	ib.
	18mo. Glasgow,	1825	ib.
	18mo. Edinburgh,	1825	ib.
	18mo. ibid.	1826	ib.
	18mo. Glasgow,	1828	ib.
	18mo. Edinburgh,	1829	41
	with Proofs,	12mo. Paisley,	1800 42
		12mo. Edinburgh,	1801 160
		12mo. ibid.	1804 161
		12mo. Glasgow,	1826 43
		24mo. Edinburgh,	1829 ib.
Carswell's Prayer Book, .	8vo. ibid.	1567	43 & 161
Common Prayer Book, .	8vo. ibid.	1794	44
	12mo. Inverness,	1819	45
Smith's Collection of Prayers,	18mo. Glasgow,	1808	46
Confession of Faith,	12mo. Edinburgh,	1725	ib.
	12mo. ibid.	1727	47
	12mo. Glasgow,	1756	48
	12mo. Edinburgh,	1816	ib.
	12mo. ibid.	1821	ib.
Sam of Saving Knowledge,	12mo. ibid.	1767	49
The Office of Communion,	8vo. ibid.	1797	ib.

			Page
	GRAMMARS.		
Shaw's Analysis,	4to.	Edinburgh, 1778	51
	8vo.	ibid. 1778	ib.
Stewart's Elements,	8vo.	ibid. 1801	ib.
	8vo.	ibid. 1812	ib.
Currie's Principles,	12mo.	ibid. 1828	164
	LEXICONS.		
Kirke's Vocabulary,		London, 1690	53
Lhuyd's Vocabulary,		ibid. 1702	ib.
M'Donald's Vocabulary,		Edinburgh, 1740	54
Shaw's Dictionary,		London, 1780	55
R. M'Farlane's Vocabulary,		Edinburgh, 1795	56
P. M'Farlane's Vocabulary,		ibid. 1815	57
Armstrong's Dictionary,		London, 1825	58
The Highland Society's Dictionary,		Edinburgh, 1828	59
M'Leod & Dewar's Dictionary,		Glasgow, 1831	60
M'Alpine's Dictionary,		ibid. 1831	61
	POETRY.		
J. Brown's Poems,	12mo.		1785 107*
D. Buchanan's Hymns,	12mo.		1767 63*
	12mo.		1770 ib.*
	12mo.	Glasgow,	1797 ib.
	8vo.	Greenock,	1811 ib.
	18mo.	Inverness,	1811 ib.
	12mo.	ibid.	1813 64
	18mo.	Glasgow,	1819 ib.
	12mo.	Inverness,	1820 ib.
	18mo.	Glasgow,	1830 ib.
	24mo.	Edinburgh,	1831 ib.
C. Cameron's Poems,			108*
D. Cameron's Poems and Songs,			ib.*
M. Cameron's Songs,	8vo.	Edinburgh,	1785 68
	12mo.	Inverness,	1805 ib.
A. Campbell's Songs,			108*

CONTENTS.

lxvii

			Page
D. Campbell's Songs, . .	18mo. Cork,	1798	69
D. Dewar's Hymns, . .	18mo. London,	1806	70
R. Donn's Poems, . .	8vo. Inverness,	1829	ib.
J. Gillies' Poems, . .	8vo. Perth,	1786	72
W. Gordon's Poems, . .	12mo.	1802	109 & 164
G. R. Gordon's Poems,	12mo.	1802	109 & 165
P. Grant's 13 Hymns,	12mo. Edinburgh,	1818	73
———— 11 ———	12mo. Inverness,	1827	ib.
———— 13 ———	12mo. ibid.	1827	74
———— 37 ———	12mo. ibid.	1827	ib.
J. F. Hill's Poems, . .	8vo. London,	1784	109 & 166
A. Kennedy's Poems, . .	8vo. Glasgow,	1808	ib.
D. Kennedy's Poems, . .	8vo. ibid.	1786	75
D. Loudin's Songs, . .	12mo. Inverness,	1780	76
H. & J. M'Allum's Poems,	8vo. Montrose,	1816	ib.
A. M'Donald's Songs, . .	8vo. Edinburgh,	1751	77
	12mo. Glasgow,	1764	78
	12mo. ibid.	1802	ib.
J. M'Donald's Songs, . .	12mo. Inverness,	1802	82
R. M'Donald's Songs, . .	12mo. Edinburgh,	1776	83
	12mo. Glasgow,	1809	ib.
A. M'Dougall's Songs, . .	12mo. Edinburgh,	1798	84
D. M'Fadyen's Hymns, . .	12mo. Glasgow,	1770	86
P. M'Farlane's Poems, . .	12mo. Edinburgh,	1813	87
John M'Gregor's Songs, . .	12mo. ibid.	1801	ib.
James M'Gregor's Hymns,	12mo. Glasgow,	1819	ib.
	12mo. ibid.	1825	88
	12mo. ibid.	1831	ib.
D. M'Intosh's Poems,	12mo. Edinburgh,	1831	166
D. M'Intyre's Songs, . .	12mo. ibid.	1768	91
	12mo. ibid.	1790	ib.
	12mo. ibid.	1804	ib.
A. M'Kay's Songs, . . .	12mo. Inverness,	1821	93
M'Keller's Hymns,	12mo.	1750	109*

		Page
D. M'Kenzie's Poems, . . .	12mo.	108*
K. M'Kenzie's Song, . . .	12mo. Edinburgh,	1792 94
J. M'Lachlan's Songs, . . .	12mo. Glasgow,	1819 ib.
L. M'Lachlan's Elegy, . . .	12mo. ibid.	1770 ib.
J. M'Lean's Songs, . . .	12mo. Edinburgh,	1818 95
D. M'Leod's Songs, . . .	12mo. Inverness,	1811 ib.
A. M'Pherson's Songs, . . .	12mo. Glasgow,	1796 ib.
D. Matheson's Hymns, . . .	12mo. Tain,	1825 96
J. Morrison's Hymns, . . .	12mo. Glasgow,	1828 ib.
James Munro's Songs, . . .	32mo. ibid.	1830 97
	32mo. ibid.	1832 ib.
John Munro's Hymns, . . .	18mo. ibid.	1819 98
Ossian's Poems, . . .	8vo. London,	1807 ib.
	8vo. Edinburgh,	1819 99
J. Smith's Poems, . . .	4to. ibid.	1787 100
	8vo. ibid.	1787 ib.
J. Smith's Dan an Deirg, . . .	8vo. ibid.	1787 ib.
A. & D. Stewart's Poems, . . .	8vo. ibid.	1804 ib.
R. Stewart's Songs, . . .	12mo. ibid.	1802 102
P. Stuart's Poems, . . .		109
P. Turner's Poems and Songs, . . .	8vo. ibid.	1813 103
Inverness Collect. of Songs, . . .	12mo. Inverness,	1806 104
	12mo. ibid.	1821 ib.
Hymn of Praise, . . .	12mo. Glasgow,	1752 ib.
Little Birds, . . .	12mo. ibid.	1819 105
Melodious Warbler, . . .	12mo. ibid.	1819 ib.
Mirthful Songs, . . .	12mo. Edinburgh,	1777 ib.
Laoidh an Amadain Mhoir, . . .	12mo. Glasgow,	1800 106
Elegy on Shereif M'Culloch, . . .	12mo.	ib.
Scotch & Gaelic Songs, . . .	18mo. Inverness,	ib.
Black Mary, . . .	folio, Edinburgh,	107
Collection of curious Songs, . . .	12mo. Glasgow,	ib.
ORIGINAL PROSE WORKS.		
Beith on Baptism, . . .	18mo. Glasgow,	1824 110

CONTENTS.

lxix

		Page
Beith's Catechism, . .	18mo. Glasgow,	1827 110
Broughton's Sermon, .	18mo. Edinburgh,	1797 167
Crawford's Sermon, .	12mo. Glasgow,	1795 111
Dewar's Sermon, . .	8vo. London,	1805 ib.
——— Gaelic Preacher, .	8vo. Glasgow,	1830 ib.
Fraser on Baptism, . .	12mo. Inverness,	1828 112
M'Dermid's Sermons, .	8vo. Edinburgh,	1804 ib.
M'Kenzie's Catechism, .	12mo. Inverness,	1821 113
M'Leod's Sermon, . .	12mo. Glasgow,	1832 167
Munro's life of D. John Love,	12mo. Glasgow,	1830 113
The Christian Soldier, .	8vo. London,	1804 ib.
Catechism,	8vo. ibid.	1688 168

TRANSLATIONS.

Allein's Alarm to Sinners,	12mo. Edinburgh,	1781 114
	12mo. Perth,	1782 ib.
	12mo. Inverness,	1807 ib.
	12mo. ibid.	1813 ib.
	18mo. Edinburgh,	1822 168
Allein's Saint's Pocket Book,	18mo. ibid.	1823 114
Baxter's Call to Sinners,	18mo. Glasgow,	1750 ib.
	18mo. ibid.	1755 ib.
	18mo. Edinburgh,	1811 116
Blair's Sermons, . .	8vo. Edinburgh,	1812 ib.
Boston's Fourfold State,	8vo. ibid.	1811 117
	12mo. ibid.	1825 ib.
Boston's Gospel Compulsion,	12mo. Paisley,	1830 118
Boston's Crook in the Lot,		141*
Brooke's Apples of Gold, .	18mo. Inverness,	1824 118
Brown's Catechism, . .	12mo. Edinburgh,	1799 119
		1802 ib.
Brown's Rational Primer,	18mo. Glasgow,	1819 ib.
Bunyan's Pilgrim's Progress,	12mo. Edinburgh,	1812 ib.
	12mo. Glasgow,	1819 120
Bunyan's death of Badman,	12mo. Inverness,	1824 ib.

	Page
Bunyan's Barren Fig Tree, 18mo. Inverness,	1824 121
Bunyan's Sighs from Hell, 18mo. Tain,	1825 ib.
18mo. Inverness,	1829 122
Bunyan's Heavenly Footman, 18mo. ibid.	1829 123
Burder's Sermons, . . . 12mo. Glasgow,	1821 ib.
Calvin's Catechism, . . . 12mo. Edinburgh,	1631 ib.
Campbell on the Sufferings, 12mo. Perth,	1800 124
Colquhoun on the Covenant, 12mo. Edinburgh,	1826 125
Doddridge's Rise and Progress, 12mo. Edinburgh,	1811 126
12mo. Glasgow,	1823 ib.
Doddridge's One Thing Needful, 12mo. Edin.	1811 ib.
12mo. Greenock,	1812 ib.
Dodsley's Economy of Life, 18mo. Edinburgh,	1806 127
Dyer's Christ's Titles, . . . 12mo. Glasgow,	1817 ib.
Earle on the Sacrament, 18mo. Edinburgh,	1827 128
Flavel's Token for Mourners, 12mo.	141*
Franklin's Way to Wealth, 12mo. ibid.	1785 128
Gilfillan on the Sabbath, 12mo. Greenock,	1813 129
Grant's Address to Children, 18mo. Edinburgh,	1829 169
Gray's Catechism on Baptism, 18mo. Edinburgh,	1813 129
Guthrie's Great Interest, 12mo. ibid.	1783 ib.
18mo. Glasgow,	1832 130
Innes' Instructions, 18mo. Edinburgh,	1827 ib.
M'Gowan's History of Joseph, 18mo. Glasgow,	1831 131
Newton's Life, . . . 18mo. Edinburgh,	1817 ib.
Richmond's Dairyman's Daughter, Glasgow,	1822 132
Spence's Sermon, . . . 12mo. ibid.	1825 133
Thomas a Kempis, . . . 8vo. ibid.	1785 ib.
Thomson's Catechism, . . . 18mo. Edinburgh,	1813 ib.
18mo. Glasgow,	1825 ib.
Watt's Catechisms, . . . 12mo. Edinburgh,	1774 134
Willison on the Shorter Catechism, ibid.	1773 134
Inverness,	1799 ib.
Edinburgh,	1820 135

CONTENTS.

lxxi

			Page
Willison's Mother's Catechism,	Glasgow,	1752	136
	Edinburgh,	1758	137
	ibid.	1812	135
	Glasgow,	1826	136
	Edinburgh,	1830	ib.
Willison's Communicant's Catech.,	Greenock,	1798	137
	Edinburgh,	1811	183
Willison on the Sabbath,			141*
Summary of Christian Doctrine,	London,	1781	138
First Initiatory Catechism,	18mo. Edinburgh,	1827	139
Second Initiatory Catechism,	ibid.	1827	ib.
Three Dialogues on Popery,	12mo. Glasgow,	1825	ib.
Life of Andrew Dunn,	12mo. ibid.	1829	140
Controversy between a Protestant and Papist,	Inverness,	1823	ib.
Catechism on the Errors of the Church of Rome,	12mo. Edinburgh,	1799	ib.
Scripture Catechism,	18mo. ibid.	1829	169
MISCELLANEOUS LITERATURE.			
Collection for the Use of Schools,	Glasgow,	1828	141
M'Intosh's Proverbs,	12mo. Edinburgh,	1785	142
	12mo. ibid.	1819	170
M'Laurin's First Book,	18mo. ibid.	1811	142
	24mo. ibid.	1816	143
Second Book,	24mo. ibid.	1816	ib.
	24mo. ibid.	1820	ib.
Elements,	24mo. ibid.	1816	144
The First Book,	18mo. ibid.	1826	145
The Second Book,	18mo. ibid.	1826	ib.
The First Book,	24mo. ibid.	1823	ib.
M'Bean's Spelling,	18mo. ibid.	1824	ib.
M'Laurin's Essay and Poem, -	Glasgow,	1822	146
Munro's Primer,	12mo. ibid.	1828	ib.

The Rosroine,	12mo.	Glasgow,	1803	Page 146
The Gaelic Messenger,	8vo.	Vol. I. ibid.	1830	147
		Vol. II. ibid.	1831	ib. 148
Ballads,				148
Religious Tracts,				149

Those Books marked with an Asterisk (*) in this Index, are described in the Catalogue as having been *heard of*; not *seen*.

B I B L E S.

“ **LEABHRAICHE AN TSEANN TIOMNAIDH**, air an tar-
ruing o’n cheud chanain chum Gaelic Albannaich
ann an ceithir earrannaibh. Earrann I. Air
iarrtas na cuideachd urramaich a ta chum eòlas
Criòsdaidh a sgaoileadh air feadh Gàeltachd agus
Eileana na h’Alba. Clodh-bhuaite ’an Dun-
Eidin le Uilliam Smellie, 1783.”

————— Earrann IV. Dun Eidean, 1786.”

————— II. ————— 1787.”

————— III. Clodh-bhuaite an
Dun-Eidin le Alastoir Smellie, 1801.”

THIS is the first Gaelic Old Testament that appeared. It was published in four parts (the New Testament had been published in 1767) in octavo, printed for the Society for Propagating Christian Knowledge in Scotland, and contained various Gaelic readings at the bottom of the page. The first, second, and third parts, were translated by John Stuart, D.D., Minister of Luss, the first part contained the Pentateuch, to it was prefixed a vocabulary of five pages, and general rules for reading the Gaelic language. The fourth part contained the Prophets, and was published second in rotation. To it was prefixed an advertisement, stating the use that had been made of various English translations. It was executed by John Smith, D.D., Minister of Campbellton. The second part comprised Joshua, to the end of 1. Chronicles. The third part, which was pub-

lished last, contained 2 Chronicles, to the end of the Song of Solomon. The manuscript translation of the first edition—at least of the first, second, and fourth parts—was submitted for revision, before it was sent to the press, to the following gentlemen appointed by the Society: Rev. Donald M'Queen, Skye; Rev. Archibald M'Arthur, Mull; Rev. Mr. M'Laggan, Blair Athole; Rev. Mr. M'Aulay, Cardross; Rev. Mr. M'Nicol, Lussmore; Rev. Dr. Smith, Campbelton; Rev. James Stewart, Killin; and Rev. John Stuart, Luss. Probably, other gentlemen might be added to these for revising the last volume, as several of them were dead before its publication. On a memorial from the Society for Propagating Christian Knowledge, the General Assembly of 1782 appointed a collection to be made in all the parishes, to defray the expense of the Gaelic Bible. This appointment was renewed in 1783 and 1784, and, in consequence, the sum of about £1,400 was received, still the funds of the Society were very reduced, and, in consequence, they limited the impression to 5,000, except in the Pentateuch, of which a larger quantity was printed. The expense was £2,300. The work was printed on fine and common paper; and, until lately, was looked upon as the standard of Gaelic orthography. The published price of the fine paper was £1 4s., and of the common, 16s. The fine paper is now very rare, and not to be had, unless at a considerable advance in price. The common paper can still be met with, however, but a very clean copy is rare.

“ LEABHRAICHEAN AN TSEANN TIOMNADH air an tarruing o'n cheud chanain chum Gaelic Albannaich ann an da'Earrann. Air iarrrtus na cuideachd urramaich a ta chum eolas Crìosdaidh a sgaoileadh air feadh Gaeltachd agus Eileana na h'Alba. *Edinburgh: Printed by C. Stewart,*

Printer to the University, for the Society in Scotland for Propagating Christian Knowledge, and Sold at their Library. 1807." 2 vols. 12mo.

This is the second edition of the Old Testament, and is frequently to be met bound along with the New Testament of 1796, 1813, or 1819, and the Psalm Book of 1800. It contained an advertisement by the Society, dated 25th March, 1807, also the various readings at the bottom of the page, a vocabulary of four pages, and general rules for reading the Gaelic language. The former edition was used in printing, but, it being alleged that the translation of the fourth volume was too free, corresponding more to Bishop Lowth's translation of Isaiah than to the English version, the directors employed the Rev. Dr. Stewart of Dingwall (Dr. Stuart of Luss having declined the task) to render it more conformable to the original text, and to the English translation. The principal alterations are in Isaiah, any of the other alterations being very trifling. The remainder of the book was revised by Dr. Stuart of Luss. The impression was 20,000 copies, and although the Directors of the Society offered the British and Foreign Bible Society the half of the impression, on condition that they paid their share of expense, which was accepted, yet a few of them are still in the Society's depositories. They were sold at 2s. 6d. in sheets, and 3s. 10d. bound in sheep. The estimated cost to the Society was L.2,284 16s.

“LEABHRAICHEAN AN TSEANN TIOMNADH AGUS AN TIOMNADH NUADH; air an tarruing o na ceud chanuineabh chum Gaelic Albanaich. Air iarrtus na cuideachd urramaich a ta chum eolas Criosdaidh a sgaoileadh air feadh Gàeltachd agus

Eileana na h'Alba. London: Printed for the British and Foreign Bible Society, instituted in the year 1804, from the last Corrected Edition of the Society in Scotland for Propagating Christian Knowledge, by Stanhope and Tilling, Chelsea. 1807." 12mo.

This is the first part of the Gaelic Scriptures printed in England. It contains a title page for the Old and New Testaments, although the New Testament of 1807, which is always found with it, has a separate title, and separate paging. It professes to be a reprint of the Edinburgh edition of 1807, but there are some slight deviations. The Hebrew characters were not used in dividing the 119 Psalm. The press was corrected by the Rev. Daniel Dewar, D.D., who, in the Prophets, followed in many places the original translation of Smith, in preference to the altered one of Stewart. Two different colours of paper were used in printing the Old Testament, and also the New—the one blue, and the other yellow, which gives the book rather an awkward appearance. The impression was 20,000 copies. They cost the Society 6s. 6d., and were issued at 3s. 3d. to subscribers.

" LEABRAICHEAN AN T-SEANN TIOMNADH AGUS AN TIOMNADH NUAIDH; air an tarruing o na ceud chanuinnibh chum Gaelic Albanaich air iartrus na cuideachd urramaich, a ta chum eolas Criosdaidh a sgaoileadh air feadh Gaeltachd agus Eileana na h-Alba. London: Printed for the British and Foreign Bible Society, instituted in the year 1804; from the last Corrected Edition of the Society in Scotland for Propagating Christian

Knowledge; and Sold to Subscribers only, at the Society House, Earl Street, Blackfriars, London. 1821." 8vo.

This was printed by Bensley. The Old Testament contains 791 pages, and the New, 268. It cost the Society 7s. 6d.; they were issued to subscribers at 4s. 9d. Although the title page applied to both the Old and New Testaments, the New Testament had a separate title, and separate paging. The impression was 5,000 copies.

"LEABHRAICHEAN AN T-SEANN TIOMNAIDH air an tarruing o'n cheud chanain chum Gaelic Alba-naich. Air iarrtus na cuideachd urramach, a ta chum eòlas Crìosdaidh a sgaoileadh air feadh Gàeltachd agus Eileana na h'Alba. *London: Printed by A. Applegath, Stamford Street, for the British and Foreign Bible Society, from the last printed Edition of the Society in Scotland for Propagating Christian Knowledge, and Sold to Subscribers only, at the Society's House, 10, Earl Street, Blackfriars. 1823."* 12mo.

Two qualities of paper have been used to this edition. It is, however, a neater volume than any of the former, and is generally to be found bound along with the New Testament of 1821. It is more strictly a reprint from the Edinburgh edition than the one of 1807, yet there are some slight differences to be found in it. At the foot of the page, the various Gaelic readings have been placed. The Hebrew alphabet, which was left out of the 119 Psalm in the edition of 1807, is used. It contains 893 pages. The impression was 10,000 copies.

"LEABHRAICHEAN AN T-SEANN TIOMNAIDH, air an tarruing o'n cheud chanain chum Gaelic Alban-

naich ann an ceithir earrannaibh. Earrann I.
Air iarrtus agus costus na cuideachd urramaich a
ta chum eolas Criosduidh a sgaoileadh air feadh
Gaeltachd agus eileana na h-Alba. Clodh-bhu-
ailte an Dun-Eidin le Tearlach Stiubhart. 4to.
1820."

This is the first part of an improved edition of the Gaelic Scriptures which has not been completed. It contains the Pentateuch. It has an advertisement prefixed, stating, among other things, that the work would extend to Five Parts, of which the one then finished was the first, and that the rest would be completed as speedily as possible. There is also prefixed a table of abbreviations and marks. The contents of each chapter are placed at the beginning, and also at the top of the page. The pages are numbered, extending to 237, and have the chronological dates placed at the top and corners; and copious various readings are given below.

This edition took its rise from a memorial and petition presented to the General Assembly in the year 1816, by the Society in Scotland for Propagating Christian Knowledge. The Assembly gave it as their opinion, in conformity with that memorial, that a final revision of the Gaelic Scriptures, and the publication of a new edition in 4to., were of great importance, and should receive the countenance of the Assembly. Accordingly, the revisal was committed to Dr. John Stuart of Luss, assisted by Dr. Alexander Stewart of Dingwall. And the Assembly appointed a large standing committee, to which additions were made by subsequent Assemblies, to see the matter carried into execution. The death of Dr. Stuart of Luss, and of Dr. Alexander Stewart, both of whom died within a few days of each other, in May, 1821, put a stop to the further pro-

gress of this edition of a revised text. The work was stereotyped, and a second part, without a title page, carried it on as far as the 3d chapter of 1st Samuel. Copies of it are rarely to be met with, as only a few were printed and issued to those gentlemen engaged in it. It is well printed, but the paper is not so good as in the 4to edition of the whole Scriptures which followed.

“LEABHRAICHEAN AN T-SEANN TIOMNAIDH air an tarruing o’n cheud chanain chum Gaelic Albannaich agus air an cur a mach le-Ughdarras ard-sheanaidh Eaglais na h’-Alba. Air iartus agus costus na cuideachd urramaich, a ta chum eolas Crìosdaidh a sgaoileadh air feadh Gaeltachd agus Eileana na h-Alba Duneidinn Clodhbhuailte le Donncha Stionsan. 1826.” 4to.

Although the above is only a title page for the Old Testament, yet it contains, on the next leaf, a table of contents for the whole Bible, and was never issued but with the New Testament, Psalms, Paraphrases, and Hymns, the title pages of which are:—“Tiomnadh Nuadh ar Tighearn agus ar Slanuighir Iosa Crìosd air a tharruing o’n Ghreugais chum Gaelic Albannaich agus a chur a mach le Ughdarras ard-sheanaidh Eaglais na h-Alba. Air iartus agus costus na cuideachd urramaich, a ta chum eolas Crìosdaidh a sgaoileadh air feadh Gaeltachd agus Eileana na h-Alba. Duneidin; clodhbhuailte le Donncha Stionsan. 1826.” “Sailm Dhaibhidh maille ri Laoidhibh air an tarruing o na Srioptuiribh Naomha chum bhi air air an seinn ann an aoradh Dhe. Air an leasachadh, agus an cur a mach le Ughdarras ard-sheanadh Eaglais na h-Alba. Air iartus agus costus na cuideachd urramaich a ta chum eolas Crìosdaidh a sgaoileadh air feadh Gaeltachd agus Eileana na h-Alba. Duneidin clodh-bluaite

le Dónneha Stionsan. 1826." It was the first Gaelic Bible printed for pulpit use, and ordered, by the General Assembly of the Church of Scotland, to be used in churches where a Gaelic Bible was required, to the exclusion of all other editions. It appears curious, that distinct title pages should be given for each part, and yet contains at the beginning, a table of contents for the whole book. The pages run through both Testaments: the number is 1253, and in the Psalms, &c. 58. At the beginning is an advertisement, where, among other matters, we find:—"The General Assembly appointed a standing committee, consisting chiefly of clergymen, well skilled in the Gaelic language, to superintend the work, that when completed, it may receive the sanction of public authority, and, like our own most excellent English Bible, be adopted as a standard version of the sacred Scriptures." On the death of Dr. John Stuart of Luss, and of Dr. Alexander Stewart, the Society for Propagating Christian Knowledge, being of opinion that the prosecution of a revised edition should be relinquished, resolved to reprint the text of the edition of 1807, in the same type and form with the Pentateuch published in 1820, but without being stereotyped, beginning at the place where the work was interrupted by Dr. Stuart's death. The General Assembly, however, to whom the matter was referred by the Society, were of opinion, that instead of publishing the quarto edition with the revised portion already prepared under the care of Dr. Stuart as a part of it, it was more expedient that a complete edition of the same size and form with that portion be published from the Society's edition of 1807; but recommended that the revised translation, begun and carried on by Dr. Stuart, should be brought to a close as soon as possible. The Society waived the consideration of this last part of the Assembly's recommendation, relative to the prosecution of the revised and improved translation of the

text; but they resolved to reprint in 4to. a new edition of the whole Scriptures, from the edition of 1807. The publication was carried on under the superintendence of the following committee appointed by the Assembly: Dr. Fleming, Dr. Anderson, Mr. Norman M'Leod, Dr. Graham, Dr. Irwine, Mr. John Stewart, Duncan M'Neil, Esq., to whom the Society added Dr. Dewar of Glasgow. At the same time, the standing committee, appointed by the Assembly, in 1816, to watch over the matter, was removed. This edition, although at first intended to be merely a reprint of that of 1807, with the orthography altered to the system adopted by Dr. Stewart in the revised text of the Pentateuch of 1820, is not strictly a reprint, as material alterations were made in expunging, chiefly in the New Testament, what were considered to be Irish idioms, and substituting idioms purely Gaelic. The press was corrected by the Rev. John M'Donald, Rannoch, who had also corrected the press of the 4to. Pentateuch of 1820. At the beginning is a table of abbreviations and marks, the same with the table given in that edition of the Pentateuch; and, like it, it has the chronological dates, and the contents of the chapters. The published price was *L.*1 7*s.* in boards. It may be mentioned that in 1819, Dr. Stuart of Luss received *L.*1,000 from the Lords of the Treasury, for his services in translating the Gaelic Scriptures. The standing committee, appointed by the General Assembly in 1816 to carry the orders of the Assembly into execution regarding the Gaelic Bible, were: Dr. John Cook, Dr. L. Gordon, Sir H. Moncrieff, Dr. Hill, Dr. Inglis, Dr. M'Dougall, Dr. Fleming, Mr. Macdonnel of Forres, Mr. M'Gibbon; Mr. Campbell, Dunoon; Dr. M'Leod, Dr. M'Lea, Mr. Dougald Campbell, Mr. Hugh Fraser, Kilchattan; Dr. Irvine, Little Dunkeld; Dr. Robert Anderson, Edinburgh; Dr. Stewart, Strachur; Mr. Fraser, Boleskine; Mr. Ross, Kilmanivaig; Mr. M'Leod, Morven;

Mr. M'Kay, Reay; Mr. M'Kinnon, Slate; Mr. Munro, Uig; Mr. Dougald Campbell, Kilfinichan; Dr. Campbell, Edinburgh, Convener.

In the following Assembly some new members were added, but their names are not given in the printed Acts. And in the Assembly, 1818, Mr. Mackeller, Pencaitland, was added.

In the Assembly, 1822, the committee was re-appointed, and the following members were added: Dr. Fraser; Mr. William Fraser; Mr. John Patience; Mr. Donald Mackenzie; Mr. Carmeil, Mr. Smith, Avoch; Dr. Ross, Loch-broom; Mr. William Fraser, Kilchrenan; Mr. Macrae; Mr. Souter; Mr. John Mackinnon; Mr. Nicholson; Mr. Grant, Dùchel; Mr. M'Naughton. And in the Assembly, 1825, Mr. M'Vean, Kenmore; and Mr. M'Donald, Urquhart, were added.

“LEABHRAICHEAN AN T-SEANN TIOMNAIDH air an tarruing o'n cheud chanain chum Gaelic Albannaich. *Edinburgh: Printed for the British and Foreign Bible Society, instituted in 1804, from the Quarto Edition of the Society in Scotland for Propagating Christian Knowledge. 1826.*” 12mo.

The above, although only the title page for the Old Testament, was never issued without the New Testament, the title of which is, “Tiomnaidh Nuadh ar Tighearna agus ar slaniughir Iosa Crìosd, air a tharruing o'n Ghreugais chum Gaelic Albannaich. *Edinburgh: Printed for the British and Foreign Bible Society, instituted in 1804, from the Quarto Edition of the Society in Scotland for Propagating Christian Knowledge. 1826.*” It is not strictly a copy of the quarto edition. It has no chronological dates or contents on the top of the page, the Hebrew alphabet is not used in the 119 Psalm, and the paging of the Old and New

Testaments are not continuous—the Old having 681, and the New 226. The price it was issued at was 4s. 2d.

“LEABHRAICHEAN AN T-SEANN TIOMNAIDH, air an tarruing o’n cheud chanain chum Gaelic Albannaich; agus air an cur a mach le H-ughdarras ardsheanaidh Eaglais na h-Alba. *Edinburgh: Printed by Anderson and Bryce, for the Edinburgh Bible Society; by permission, from the Quarto Edition of the Society in Scotland for Propagating Christian Knowledge. 1827.*” 24mo.

Of the above 7,500 copies were printed. It made a very neat 24mo. volume, and was anxiously looked for long before it appeared. The corrector of the press was Rev. John M'Donald, Rannoch. It was issued in April, 1828, and is very rarely to be met with, unless bound with the New Testament of the same date. When well bound, the two are not thicker than the 24mo. English Bible. The Old Testament contains 788 pages, and the New 260; it contains no various readings, contents, or any thing, save the bare text and a page of marks and abbreviations. The cost price to the Society was 2s. 3d. and they issued them, under particular circumstances, at the reduced price of 1s. 8d. It was not many days published, until Gaelic Psalms and Paraphrases were printed by Anderson and Bryce, from the quarto edition, and sold by them for 3d. and which are generally to be found bound along with it.

“LEABHRAICHEAN AN T-SEANN TIOMNAIDH AGUS AN TIOMNAIDH NUAIDH, air an tarruing o na ceud chainibh chum Gaelic Albannaich. *London: Printed for the British and Foreign Bible*

Society, instituted in 1804, from the 12mo. Edition, Published in Edinburgh in 1826. G. R. Watts, Crown Court, Temple Bar, 1828." 8vo.

Although the above title includes the New Testament, yet it has a separate title, and separate paging; the number of the pages in the Old Testament, are 852, and in the New, 279. It contains a page at the end, of abbreviations and marks. The Society sold them at 7s. 6d. bound in calf.

"LEABHRAICHEAN AN T-SEANN TIOMNAIDH, air an tarruing o'n cheud chanain chum Gaelic Albannaich. *Edinburgh: Printed by Anderson and Bryce for the Edinburgh Bible Society; by permission, from the Quarto Edition of the Society in Scotland for Propagating Christian Knowledge.* 1829." 12mo.

The above is a neat volume, well printed, and sold, bound in calf, for 4s. The Old Testament and the New Testament are paged separately; the first has 687 pages, the second 230 pages. It contains, at the commencement, a table of abbreviations, but not a single word more than the text; various readings, contents, &c. are all banished, and the text alone presented.

TESTAMENTS.

"TIOMNADH NUADH AR TIGHEARNA, agus ar slanuigfhir Iosa Criosd. Eidir-theangaicht' o'n Ghreugais chum Gaidhlig Albannaich. Maille re sèolannaibh aith-ghearra chum a 'chan 'ain

sìn a leughadh. Air iarrtus agus costus na cuideachd urramaich, a'ta chum eolas Criosduidh a sgaoileadh feadh Gaidhealtachd agus Eileana na h-Alba. Clodh bhuailt 'ann Dun-eudain le Balfour Auld, agus Smellie, 1767."

THE first edition of the Gaelic Testament, and the first part of the Bible that appeared in that language. It was published at the same time, both in 8vo. and 12mo; there were 10,000 copies printed, and it was then considered as pure Gaelic, free from the Irish idiom. It was translated by the Rev. James Stewart, Minister of Killin. At the beginning are rules for reading the Gaelic language; and the contents of the chapters are placed at the commencement of each. It also contains the various Gaelic readings at the bottom of each page. It has now become rare. The translating and printing cost about *L.*700.

"**TIOMNADH NUADH AR TIGHEARNA**, agus ar Slanuighir Iosa Criosd. Eadar-theangaicht o'n Ghreugais chum Gaelic Albannaich. Air iarrtus agus costus na cuideachd urramaich, a ta chum eolas Criosduidh a sgaoileadh feadh Gaidhealtach agus Eileana na h-Alba, Clodh bhuailt an Dun-eidinn le Eoin Paterson, 1796." 12mo.

This contains an advertisement, and the various Gaelic readings—it is paged; the number of pages are 521. It had been revised by the translator, after the publication of the first edition; and was again revised and altered by his son, Dr. Stewart, of Luss. The impression was 21,500 copies, and they were sold by the Society at 1s. or 1s. 6d. according to circumstances. The cost to the Society was *L.*882 4s. 9d.

“ TIOMNADH NUADH AR TIGHEARNA agus ar slanuighir Iosa Criosd, Eadar theangaichte o’n Ghreugais chum Gaelic Albannaich, ir iarrtus agus costus na cuideachd urramaich, a ta chum eolas Criosduidh a sgaoileadh feadh Gaidhealtachd agus Eileana na h-Alba. *Chelsea: Printed by Stanhope and Tilling, for the British and Foreign Bible Society, instituted in London in the year 1804. 1807.*” Small 12mo.

This was the first edition printed in England; it is not paged, neither contains the contents on the head of the chapters, as in the Edinburgh editions. The press was corrected by Rev. Daniel Dewar, D.D.; the impression was 10,000 copies, and they were issued at 10d.

“ TIOMNADH NUADH AR TIGHEARNA agus ar slanuighir Iosa Criosd, Eadar theangaichte, o’n Ghreugais chum Gaelic Albannaich. *Edinburgh: Printed for the Society in Scotland for Propagating Christian Knowledge, and Sold at their Library,*

	1813.”	12mo.
_____	1819	12mo.
_____	1821	12mo.

The above three editions are almost reprints from that of 1796, but smaller in type, and on a larger paper; they are all frequently to be met with, bound along with the Old Testament of 1807, and Psalms of 1800; they contain rules for reading the Gaelic, and were paged; the number of pages in each was 364. The press was corrected by Patrick M’Farlane, author of the Vocabulary, and translator of many works from English to Gaelic. The printer was J. Stewart, and the impression of each edition was 10,000 copies; they were sold at 1s. 6d. to 2s.

“ TIOMNADH NUADH AR TIGHEARNA agus ar Slanuighir Iosa Criosd, eadar theangaichte o’n Ghreugais chum Gaelic Albannaich. *London : Printed for the British and Foreign Bible Society, instituted in 1804, from the last corrected Edition of the Society in Scotland for Propagating Christian Knowledge, 1821.*” Demy 12mo.

Crown 12mo.

Both of these appear to be a reprint of that of 1813, only they do not contain the contents on the head of the chapters, or the rules for reading the Gaelic, and are paged at the bottom. The impression was 10,000 copies of each edition. The demy cost 1s. 7d. bound in calf, and contained 448 pages; the crown cost 1s. bound in calf, and contained 293 pages: it is often to be met with bound with the Old Testament of 1823, and was printed by B. Bensley, Bolt Court, Fleet Street, London.

“ TIOMNADH NUADH AR TIGHEARNA agus ar Slanuighir Iosa Criosd, eadar theangaichte o’n Ghreugais chum Gaelic Albannaich. *London : Printed for the British and Foreign Bible Society, instituted in the year 1804, from the last corrected Edition of the Society in Scotland for Propagating Christian Knowledge, and Sold to Subscribers only, at the Society’s House, Earl Street, Blackfriars, London. 1821.*” 8vo. Bourgeois Type.

Pica Type.

The above appear to be reprints from the Edinburgh edition of 1821, only they do not contain the rules for reading the Gaelic, and are paged at the bottom instead of the top. The number of pages in the first is 268, and

often to be found with the 8vo. Old Testament of 1821; the second occupies 529 pages: they were both printed by B. Bensley. Of the Bourgeois there were 15,000 copies printed; it cost 1s. 2d. bound in sheep, and was sold to non-subscribers at 1s. 9d. Of the Pica copy 5000 were printed; it cost, bound in sheep, 2s. 4d. and was sold to non-subscribers at 3s. 8d.

“ TIOMNADH NUADH AR TIGHEARNA agus ar Slanuighir Iosa Criosd. Eadar-theangaichte o’n Ghreugais chum Gaelic Albannaich.” “ *Edinburgh: Printed for the British and Foreign Bible Society, instituted in the year 1804—1825.*” 12mo.

Printed by D. Stevenson, and is the clearest and largest type on the 12mo. size; the number of pages are 448. It contains the contents on the top of each chapter.

“ TIOMNADH NUADH AR TIGHEARN agus ar Slanuighir Iosa Criosd, air a tharruing o’n Ghreugais chum Gaelic Albannaich; agus air a chur a mach le h-ughdarras ardsheanaidh Eaglais na h-Alba, air iarrtus agus costus na cuideachd, urramaich a ta chum eolas Crios-daìdh a sgaoileadh air feadh Gaeltachd agus Eileana na h-Alba. Duneidin: Clodh-bhuailte le Donncha Stionsan. 1826.” 8vo.

The above was printed at the same time with the Quarto Bible, and with the same types; but as the lines of the 4to. and 8vo. are of different lengths, it must, in the language of printers, have been *overrun*, and the contents, dates, &c. taken away; and although it does not mention

so on the title page, yet contains the new version of the Psalms, Paraphrases, and Hymns. The number of pages is 537, and of the Psalms, &c. 108. The Testament is of a large type, the Psalms, &c. of a smaller one. It contains two pages of marks and abbreviations, used in the various readings, at the bottom of the page. The published price was 4s. 6d. in boards.

“ TIOMNADH NUADH AR TIGHEARN agus ar Slan-
uighir Iosa Criosd, air a tharruing o’n Ghreu-
gais chum Gaelic Albannaich. *Edinburgh :
Printed for the British and Foreign Bible Society,
instituted in 1804, from the Quarto Edition of the
Society in Scotland for Propagating Christian
Knowledge. 1826.*” 12mo.

Frequently to be met with, bound with the Old Testa-
ment of the same date; the number of pages is 226.

“ TIOMNADH NUADH AR TIGHEARN agus ar Slan-
uighir Iosa Criosd, air a tharruing o’n Ghreug-
ais chum Gaelic Albannaich : agus air a chur a
mach le h-Ughdarras, ardsheanaidh Eaglais na
h-Alba. *Edinburgh : Printed by Anderson and
Bryce ; for the Edinburgh Bible Society; by per-
mission; from the Quarto Edition of the Society in
Scotland for Propagating Christian Knowledge.
1827.*” 24mo.

The above is considerably thinner than its English
coteremporary, and contains 260 pages of pure text, not a
reading, note, comment, contents, or any thing else ad-
mitted; and from the Report stitched with the Edinburgh
Christian Instructor, April 1828, we learn the price was

as follows, in quires: cost price, 4½d.; reduced price, 3d. The Gaelic Psalms and Paraphrases were soon after published, and are generally found bound with it. The eighty-second page was cancelled after it was printed, and the last word of the seventh line was altered from *moth-aichear* to *faicear*. The impression consisted of 10,000 copies, including 7,500 which were bound up with the Old Testament.

“TIOMNADH NUADH AR TIGHEARN agus ar Slanuighir Iosa Criosd: air a tharruing o’n Ghreugais chum Gaelic Albannaich. *London: Printed for the British and Foreign Bible Society, instituted in the year 1804, from the 12mo. Edition Published in Edinburgh in 1826. By R. Watts, Crown Court, Temple Bar. 1828.*” 8vo.

Always to be met with, bound with the Old Testament of the same date; it contains 279 pages, and one of abbreviations and marks.

“TIOMNADH NUADH AR TIGHEARN agus ar Slanuighir Iosa Criosd air a tharruing o’n Ghreugais chum Gaelic Albannaich. *Edinburgh: Printed by Anderson and Bryce, for the Edinburgh Bible Society; by permission, from the Quarto Edition of the Society in Scotland for Propagating Christian Knowledge. 1829.*” 12mo.

Always to be found bound with the Old Testament of the same date; contains neither note, comment, nor various readings. The number of pages is 230.

PORTIONS OF THE SCRIPTURES. 19

PORTIONS OF THE SCRIPTURES.

THE BOOK OF PROVERBS.

“LEABHAR NAN GUATH-FHOCAL, air a thionndadh o’n cheud chanain chum Gaelic Albannaich, an iarrtus na cuideachd urrammaich a ta chum eolas Criosduidh a sgaoileadh air feadh Gaeltachd agus Eileana na h’Alba, clodh-bhuailte an Dun-Eidin le Alastoir Smellie. 1800.” 8vo. pp. 40.

This appears to have been struck from the types separately, when that portion of the first edition of the Gaelic Old Testament was in the press.

THE GOSPEL OF LUKE.

“AN SOISGEUL a REIR LUCAIS. *Glasgow*, 1815.” 12mo.

Printed in double columns, Gaelic on the left hand, and English on the right. It was printed for the Gaelic Schools, and contained a list of nineteen errata on the last page.

SCRIPTURE EXTRACTS.

HAS TWO TITLES.

“SCRIPTURE EXTRACTS, for the use of the Schools supported by the Gaelic School Society in the Highlands and Islands of Scotland. Second Edition. *Edinburgh; Printed for the Society,*

by Duncan Stevenson; and sold at the Society's Depository, 50, South Bridge Street, 1825."

"EARRANNAN DO NA SCRIBTUIRIBH, air an cur r'a cheile air son Sgoilean, A chomuinn; a tha cumail suas nan sgoilean Gael ách, ann an Gaeltachd agus Eileanaibh na h-Alba, an dara clo-bhualadh: Duneidin: air an clo-bhualadh airson a 'chomuinn, le Donncha Stionsan, agus r'an reic ann an Tigh Gleidhidh a 'chomiunn, 50, ann an sraid na drochaidhe deas, 1825." 18mo. pp. 104.

This work contained a list of Scripture proper names: the above is the second edition, but we have never met with a copy of the first.

PSALMS.

Of the Scottish metrical version of the Psalms, there have been six Gaelic translations, viz.

- I. The translation by Kirke, printed in 1684.
- II. The translation under the authority of the Synod of Argyle, first published complete, in 1694; but of which the first fifty Psalms had been printed in 1659.
- III. The translation of the Synod of Argyle, amended and altered by M'Farlane, excluding many of the Irishisms, and adding forty-five of the Paraphrases, first printed in 1753.
- IV. The revised translation of Smith, including all the Paraphrases first printed under the sanction of the Synod of Argyle, in 1787.

- V. The altered version, by Ross, first printed in 1807.
- VI. The authorized translation of the General Assembly, first printed in 1826.

Besides the above, an edition of M'Farlane's version has been published, accompanied by a translation of Brown's Notes, by the Rev. Mr. M'Bean, late teacher, Inverness; the published price was 5s.: and also what is called Smith's New Testament Psalms. The former of these two we have never been able to find.

For the sake of brevity it may be noted here, that the published price of these Psalm Books varied from 1s. to 2s. 6d. according to the quality of paper, but the common price was 1s. 6d.

KIRKE'S PSALTER.

“PSALMA DHAIBHIDH a nMeadrachd. Do reir an phrìomh-chanamain. Le Ma: Raibeard Kirk, Minisdir Shoisgeil Chrìosd aig Balbhuidier. Maille re ughdarras. A bfuil neach gu dubhach inar measg? deanadh sè urnaidh; Abfuil neach ar bioth subhach? Sinnadh è Sailm. Ebisd: Sheum. Caibid. 5. Rainn. 13. Ar a ngeur a ngclò ann Dun-Edin le M. Sémus Kniblo, Iosua van Solingen agus Seòd Colmar, 1684.” 18mo.

The above work, the first *complete* copy of the Psalms that appeared in the *Gaelic* language, bears a grant of “privilege,” from the Lords of the Privy Council, dated Edinburgh, 20th March, 1684, forbidding any person to print it for eleven years, (printed upon the back of the title page,) and on the next two pages, an Address by Kirke, “To the Potent and renowned Lord John Murray, Marquess of Athole, Earl of Tullibardin, Viscount of Bal-

quidder, Lord Murray and Balvenny, Lord Keeper of his Majesty's Privy Seal, &c." Then follows a Gaelic address to the reader, consisting of two pages. The 150 Psalms occupy 245 pages, and then follow two lines, as under:

*"Is sgiursa ar dheamhnaibh, duine
Ar fiuchadh le crabhadh."*

After which are four Paraphrases, and a list of 42 errata. In the dedication the book is addressed to his Majesty's Privy Council, but this is corrected in the errata.

The Rev. Robert Kirke, minister of the Gospel at Balquidder, was ordained to his charge by Episcopal authority, and at the Revolution, having qualified to the government, he was permitted to continue in his charge unmolested. His spouse died and was buried there during his incumbency; and, sculptors not being to be had in that neighbourhood, he himself cut out an epitaph for her, which is to be seen to this day. He is said to have had a benefice in England. He prepared a small edition of the Irish Bible for the use of the Highlanders, which was printed at London in 1690. During the time that he was engaged at the Psalter he became aware of the intention of the Synod of Argyle, to publish their translation; and such was his anxiety to have his finished first, that he sat up the greater part of the night for many months; and, during this time, the method he took to chase away sleep was rather singular,—he put a piece of lead into his mouth, and placed a basin of water in a position, into which the lead dropped as soon as he fell asleep. Kirke's Psalm Book has now become extremely rare, and the only copy we have seen is one in the Glasgow College Library.

THE SYNOD OF ARGYLE'S PSALTER.

“AN CEUD CHAOGAD DO SHALMAIBH DHAIBHIDH,
 Ar a dtarring as an Eabhra, a Meadar Dhàna
 Gaoidhilg, Le Seanadh Earraghaidheal. Neoch
 a dorduigh an seinn a Neaglaisaibh, agus a Dte-
 aghlicaibh, a ghnathuigheas an chanamhain sin
 is na criochaibh ceudna.” (*Here follows a quota-
 tion in Gaelic from Col. 3. 16.*) “Do chuireadh
 so a gclo a Nglasgo, le Aindra Ainderson n’
 Mbliadhanna ar Dtighearna, 1659.”

This is now very rare, the only copy we have seen is
 in the possession of Dr. Lee, of Edinburgh. It is not
 paged, but contains signatures as far as F, 64 pages, and
 50 Psalms. Upon collating, we found that it was a small
 12mo. In 1694 the remaining 100 Psalms were pub-
 lished, but we have never been able to meet with this
 edition. The other editions, which we have met with, are

“SAILM DHAIBHIDH a Meadar Dhàna Gaoidh-
 eilg, do rèir na Heabhra : Agus na Translasiain
 is fearr a Mbèarla agus Nlaidin, do thionnsgnadh
 le Seanadh Earraghaidheal san bhliadhna 1659,
 agus anois air a ntabhairt gu crich, do chum
 gu dèanta an seinm a Neaglaisaibh agus a
 dteaghlachaibh a ghnathuigheas an chànamhain
 sin. Col. 3. 16. Biodh focal Chrìosd na
 chomhnuidhe ionnuibh gu saidhbhir sa nuile
 ghliocas, ar dteagasg, agus ar munadh dhaoibh a
 cheile a Salmaibh, agus a bhfonnaibh molta Dè,
 agus a gcainticaibh Spioradalta, ag dèanamh ciuil

don Tighearna le gràs ann bhur gcroidheadhaibh. Le ùghdarras. Do chuireadh so a ngclò a Nàvn Edin le Oighreachaibh Aindra Ainderson a Mbliadhna ar Dtighearna, 1715." 12mo. pp. 260.

— " Ar na chur a ngclò an Glasdhow le Sheumais Duncan, agus ra creachd aig Bhuibhtan a Mbliadhna ar Dtighearna, 1738." 12mo. pp. 340.

— "leSeumais Duncan, Glaschow, 1751." 12mo. pp. 320.

The edition of 1715 contained, on the back of the title-page, an Order of the Lords of the Privy Council, dated March 8, 1694, forbidding any one, except the Synod of Argyle, for nineteen years, to print this Irish version of the Psalms. It also contains a Gaelic address to the reader, consisting of three pages.

M'FARLANE'S PSALTER.

The third translation, commonly called M'Farlane's, is only an amended version of the one by the Synod of Argyle, with the addition of 45 of the Paraphrases. The first edition was published in 1753.

"SAILM DHAIBHIDH ann dap Gaoidhealach do reir na Heabhra, agus an eidir-theangachaidh a's fearr ann Laidin, an Gaoidheilg, 's ann Gaillbhearla. Do thionnsgradh le Seanadh Earra-Ghaoidheal s a' Bhliadhna, 1659, agus do chrìoch-

naigheadh s an, 1694, r'an seinn ann Eaglaisibh an Teaghlachibh Gaidhealach.

Agus do ghlanadh anois o Mhearachduibh lionmhor clodh-bhualaidh, air iarrras agus do reir Seolaidh an t'seanaidh cheadna. Le ughdarras. *Entered in Stationers' Hall.* Clodhbhuailt' agus r'an Reic le Ioin Orr, Leabhair-reiceadoir. Ann Glas-cho. 1753." 12mo. pp. 302.

The title of the Paraphrases is

"Laoidhe eidir-theangaicht agus eidir-mhinicht o chuimh-reannaibh eagsamhail do 'n Scriptor naomhtha. Comh-chruinnicht' agus deasaichte le Buidheann ainmnichte le Airdsheanadh Eaglais Alba. Agus a chiureadh le Reachd Airdsheanaidh, 1745, fa Bhreitheamhnas nan sinsir r'an sgrudadh. Agus iompoicht anois, gu Gaidheilg Albannaich ; air iarrras Seanaidh Earra-Ghaidheal : chum leas coitcheann Gaidhealtachd Alba : le Alastair Macpharlain, M. A. Ministear an t soisgeil ann Cill Mheile airt 's an Cill an Inbhir. *Entered in Stationers' Hall.* Clodhbhuailt' agus r'an Reic le Ioin Orr, Leabhair-reiceadoir. Ann Glas-cho. 1753." pp. 56.

The following are the other editions of this translation, which we have met with; we have seen an edition of 1765 quoted, but never met with it. The editions of 1804, 1813, and 1821, are in 18mo.; all the others are in 12mo. but vary much in the size of the paper.

“ _____ Clodh-bhuil’ agus r’an
Reic le A. Orr. Ann Glasgho, 1770.”

“ _____ Anna Orr Ann
Glasgho, 1776.”

“ _____ Eoin Gillies An
Peairt, 1779.”

“ _____ Anna Orr Ann
Glasgho, 1785.”

“ _____,
1786.”

“ _____,
1795.”

“ _____,
1796.”

“ _____ Clodh-bhuailt air son,
agus r’an reic le G. Peattie. Dun Eidean, 1796.”

“ _____,
1797.”

“ _____ Clodh-bhuailt’ agus r’an
Reic le Anna Orr, Ann Glasgho, 1799.”

“ _____, Tearlach Stew-
art, Dun Eidean, 1800.”

“ _____, Clodh-bhuailt’ agus r’an
reic le Eoin Young, Inbhirneis, 1804.”

“ _____,
1813.”

“ _____ Luthais Grannd,
Inbhirneis, 1821.”

This translation was more popular in the North, than the West Highlands; and on the appearance of the translation of Smith, it was almost entirely discarded in

the West Highlands. A number of copies of the edition of 1785 have, the Paraphrases of 1786 bound with them. To each of them was attached the Shorter Catechism, but it was not always of the same date as the Psalter. The edition of 1800 is often to be found bound with the Bible of 1807.

SMITH'S PSALTER.

This translation is much altered from the former ones; all the North country words and Irishisms are thrown out, and the metre is suited to the West country dialect: the Paraphrases are published complete, (M^rFarlane's translation including only 45,) and thoroughly revised and remodelled: also the five Hymns are added, as well as the Creed, Lord's Prayer, and Ten Commandments in metre. We have heard of one edition of 1801, in 18mo. and of another of 1797, in 12mo., but have not seen them. The first edition was printed in 1787, it contained two additional pages, with 15 Psalm tunes, which were not reprinted.

“SAILM DHAIBHIDH, maille ri Laoidhean o'n Scriptor naomha ; chum bhi air an sein ann an aora' Dhia. Air an leasachadh, agus air an cur amach do reir seolaidh, iartais, agus ughdaraais Seanaidh Earra-Ghaeil. Le J. Smith, D. D. Duneideann, air son C. Elliot, Leabhar-reiceadair, 1787.” 12mo. pp. 396.

The following are the other editions that have come under our notice. They are all in 18mo. unless otherwise expressed.

“ _____, Airson W. Anderson,
Sruileadh, Duneidin, 1797.”

“ _____, 1798.”

“ _____, 1803.”

“ _____, 1805.”

“ _____, 1810.”

“ _____, 1812.”

“ _____ Clodh-bhuailt le C. Stiubhart,
Clo-bhean an Oiltigh, Duneidin, 1799.”

“ _____ Clo-bhuailt air son, agus
air an Reiceadh le Uilleam Lang, Glasgho, 1814.”

“ _____, 1815.”

“ _____, 1817.”

“ _____, 1819.”

“ _____, 1821.”

“ _____ Clo-bhuailt air son Uilleam Ettles,
agus a chiudeach Inbherneis 1821.”

“ _____ Printed for R. B. Lusk
& Co., and D. Morison & Co. Inverness,
1824.” 32mo.

“ _____ Clodh-bhuailte le D. Stevenson,
Duneidin, 1824.”

“ _____, 1825.”

“ _____, 1826.”

“ _____ Clodh-bhuailt air son
agus air an reiceadh le Uilleam Lang, Glasgho,” (1825).

“ _____, Printed for and Sold by
R. Hutchison & Co. Glasgow, 1826.”

“ _____, 1828.”

“ _____ Printed by Hutchison &

Brookman, for Francis Orr & Son, Glasgow,
1830." 32mo.

" ————— Paisley: Published by
Alexander Gardner, 1830." 24mo.

The edition of 1799, although printed at Edinburgh, was done for A. Orr, Glasgow.

The edition of 1817 was printed upon a fine demy paper, and the press was corrected by John Sinclair: it is by far the prettiest copy of Smith's translation that has been printed.

The edition printed by Wm. Lang, in 1825, has no date on the title page.

The edition of 1826, printed by Hutchison, was the first stereotyped edition, and contains a blunder in the title page, "Scrioprus," and many more in the text. The press was corrected by the Rev. Alexander Beith, minister of Kilbrandon.

The 32mo. edition, printed for Orr, was also stereotyped, and an impression was printed off in 1831.

The edition printed by Gardner, in 1830, was very carefully corrected in going through the press; and this edition, and the one of 1817, are decidedly the most correct. The press was corrected by the Rev. Malcolm M'Lachlan.

The 32mo. edition contained nothing more than the Psalms, Paraphrases, and Hymns.

Beside the foregoing list, a few may be found whose publishers do not correspond to any here given; but these are all cases in which a bookseller has bought a considerable number of copies, and printed a title page for himself; but as they could not be called *bona fide* editions, they have been omitted.

ROSS' PSALTER.

Of this version there have been only three editions, and the circulation has been almost entirely confined to the North Highlands; it is merely an amended edition of M'Farlane's translation, with the spelling adapted to the Bible orthography. The Irish words which occur are explained at the bottom of the page, by synonymous Gaelic vocables peculiar to Scotland; and which, being of the same number of syllables with those for which they are substituted, may be sung instead of them, at the pleasure of the worshipper.

“SAILM DHAIBHIDH ann an Dan Gaidhealach do reir na Heabhra agus an eadar-theangaichaidh a's fearr an Laidin, an Gaidhlig, 's an Gaill-bheurla, Do thiomsgnadh le Seanadh Earra-Ghaidheall sa' Bliadhna, 1659, agus do crìochnaichheadh san 1694, 'r' an seinn am Eaglaisibh's ann an Teaghlaichibh Gaidhealach. Air an glanadh a nis o mhearachdaibh lionmhor a' Chlodh-bhualaidh, agus air an a tharrachadh, le ro bheag caochladh air na briathribh, do reir gne sgriobhaidh an t-seann Tiomnaidh agus an Tiomnaidh Nuaidh le Tomas Ros, A. M. Dunedin Clodh-bhuailte le Tearloch Steuart; agus r'an reic le Ogle agus Aikman, an Dunedin; le M. Ogle, an Glascho; agus le R. Ogle, 295, Holborn an Lunnain, 1807.” 18mo. pp. 356.

This edition did not contain the Paraphrases, and from the preface we learn that “the old translation is retained, and the orthography corrected, with some Irish readings explained in foot notes.”

“**SAILM DHAIBHIDH** ann an **Dán Gaidhealach** do reir na **Heabhra** agus an eadar-theangaichaidh a's fearr an **Laidin**, an **Gaidhlig**, 's an **Gaillbheurla**, Do thiomsgnadh le **Seanadh Earra-Ghaidheall** sa' **Bliadhna, 1659**, agus do chrìochnaichheadh san, **1694**, 'r 'an seinn am **Eaglaisibh** 's ann an **Teaghlaichibh Gaidhealach**. Air an glanadh a nis o mhearachdaibh lionmhor a' **Chlodh-bhualaidh**, agus air an a tharrachadh, le ro bheag caochladh air na briathribh, do reir gne sgrìobhaidh an t-seann **Tiomnaidh** agus an **Tiomnaidh Nuaidh** le **Tomas Ros, LL.D.** Ministear an t-soisgeul ann an **Lochbraoin, Dunedin**; **Clodh-bhuailt'** le **Eoin Moir**, agus r'an reic leis na leabhair-reicead-airibh anns gach aite d' an rioghachd, **1820.**” 18mo.

The title of the Paraphrases is—

“**Laoidhe** eidir-theangaichte agus eidir mhinicht' o chunich-rean-naibh eagsamhail do'n **Scriptur Naomhtha**. Comh-chruinnicht' agus deasaichte le **Buidheann ainminichte** le **Aird-sheanadh Eaglais Alba**. Agus a chuireadh le **Reachd Aird Sheanaidh, 1745**, fa **Bhreitheamhnas nan Sinsir** r'an **Sgrudadh**. Agus iompoicht' anois gu **Gaoidheal Galbannaich**, air iarrras **Seanaidh Earra-Ghaoidheill**; chum leas coitcheann **Gaoidhealtachd Alba**; le **Alastoir Macpharlain, A. M.** Ministear an t-soisgeil an **Cill Mheileairt**, 's ann **Cill an Inshir. Duneidin**: **Clodh bhualte** le **Tearlach Stiubhard, Clodh-**

bhuailteir do'n ard thigh-fhoghlinn, air son Uilleam Ettles, agus a Chuideachd Leabhar-reicead airean, Inbhernis, 1818." 18mo.

This edition was merely a reprint of the former one, with the addition of the Paraphrases, and a few typographical corrections.

"Sailm Dhaibhidh ann an dan Gaidhealach do reir na Heabra. Glasgow: published by Francis Orr, 1830." 32mo. pp. 356.

This is merely a reprint of the pure text of the former edition; it contains the Paraphrases, but they have no separate title page.

THE ASSEMBLY'S PSALTER.

The first edition of this translation was printed in 4to. and 8vo., for the quarto and octavo Bibles, as under.

"SAILM DHAIBHIDH; maille ri Laoidhibh air an tarruing o'na Scrioptuiribh Naomha chum bhi air an seinn, ann an aoradh Dhe. Air an Leasachadh, agus air an cur a mach le h-ùghdarras Ardsheanaidh Eaglais na h-Alba. Air iarrtus agus costus na cuideachd urramaich a ta chum eolas Criosdaidh a sgaoileadh air feadh Gaeltachd agus Eileana na h-Alba Duneidin; Clodh-bhuailte le Donncha Stionsan, 1826." 4to.

"————— Duneidin; Clodh-bhuailte le I. & D. Collie, 1827." 18mo. pp. 436.

“SAILM DHAIBHIDH, maille ri Laoidhibh, air an tarruing o na Sgrioptuiribh Naomha; chum bhi air an seinn ann an aoradh Dhé. Air an leasachadh, agus air an cur a mach le h-ùghdarras Ard-shean-aidh eaglais na h-Alba. Air iarrtus agus costus na cuideachd urramaich, a ta chum eòlas Criosdaidh a sgaoileadh air feadh Gaeltachd agus Eileana na h-Alba. Duneidin, Clodh-bhuailte le Anderson agus Brise, 1828.” 24mo.

The Paraphrases had a separate title, as under.

“Laoidhean air an tarruing o na Scrioptuiribh Naomha, chum bhi air an seinn ann an aoradh Dhé. Duneidin: Clodh-bhuailte le Anderson agus Brise, 1828.” 24mo.

The above was the third edition of this revised translation, and was published to bind with the 24mo. Bible and Testament. The price, in quires, was 4*d.*; it consisted only of two sheets of paper, or 92 pages.

SMITH'S NEW TESTAMENT PSALMS.

“SAILM DHAIBHIDH air an deana' ni's iom-chuidh arson aora' Christuidhean. *A new Gaelic Version of the Psalms of David, more adapted to Christian Worship, and to the Capacity of plain and illiterate persons, by John Smith, D.D. Glasgow: Printed by Niven, Napier, & Khull, and Sold by J. & A. Duncan, Booksellers, Trongate, 1801.*” 18mo. pp. viii. 232.

This was a New Version of the Psalms, more free than the common one, and formed very much after the model of Watt's Paraphrases of the Psalms. The verse was rendered shorter, and more assimilated to bardic composition than in the common version. It was printed on common and fine paper; the published prices were 1s. and 1s. 6d.

THE SHORTER CATECHISM.

“FOIRCEADUL AITHGHEARR, CHEASNUIGHE, an dus ar na ordughughadh le Coimhthional na Ndiagh-aireadh ag Niarmhanister an Sasgan, leis an Daontuighe Ard-seanadh Eagluis na Halbann, chum a bheith na chuid egin daon mhodh Chra-buigh edir Eaglaisalbh Chrìosd sna trì Rìogh-ochdaidh. Ar na chur a Ngaidhlig, le Seanadh Earraghaidheal. Do chuireadh so a gclò anois an dara huair. Ar na chur a gclò a Nglasgo, le Aindra Ainderson, a Mbliadhna ar Dtighearna, 1659.” 12mo. pp. 44.

This contains, besides the Shorter Catechism, An Address, “A Leghthora.” “Na deich Naitheanta.” “Ur-nuighe an Tighearna.” “A Chred.” It is the first edition that we have been able to hear of, yet, as we learn from the title page, it is the second edition.

“FOIRCEADUL AITHGHEAR CHEASNUIGHE ar ttùs ar na òrdughadh le Coimhthionol na Ndiagh-aireadh aig Niarmhanister an Sasgan; leis an Daontuighe

Ard-seanadh Eaglais na Halbann, chum a bheith na chuid égin daonmhodh Chràbhuidh edir Eaglaisaibh Chrìosd annsna trì Rìoghachdaibh. Ar na chur a Ngaidheilg, le Seanadh Earraghaidheal. Do chuireadh so anglò anois an seis-eadh uair. Ar na chur a ngclò a Ndin-èduin le Oighreachaibh Aindra Ainderson a Mbliadhna ar Dtighearna, 1715." 12mo. pp. 28:

This contains, besides the Catechism, An Address, "A Leghthora," "Na deich Aitheanta," "Urnuighe an Tighearna," "A Chred." From the title page we learn that it is a sixth edition: what the dates of the others are we have been unable to trace. The following are the other editions that we have met with.

"FOIRCEADUL AITHGHEAR CHEASNUIGHE, ar ttus ar na ordughadh le Coimhthionol na Ndiaghair-eadh aig Niarmhanister, an Sasgan; leis an Daontuighe Ard-seanadh Eaglais na Halbana, chum a bheith na chuid égin daonmhodh Chrabhuidh edir Eaglaisibh Chrìosd annsna trì Rìoghachdaibh. Ar na chur a Ngaidheilg, le Seanadh Earraghaidheal. Do chuireadh so anglò anois an ochdoibh uair. Air na chur a ngclò an Glasdhow le Sheumais Duncan agus ra creachd aig Bhuibhsan a mbliadhna ar Dtighearna, 1724.

"FOIRCEADUL AITHGHEAR CHEASNUIGHE, ar ttus ar na ordughadh le Coimhthionol na Ndiaghair-eadh aig Niarmhanister, an Sasgan; leis an

Daontuighe Ard-seanadh Eagluis na Halbann, chum a bheith na chuid egin daonmhodh Chra-bhuidh edir Eaglaisaibh Chrìosd annsna trì Rioghachdaibh. Ar na chur a Ngaidheilg, le Seanadh Earraghaoidheal. Do chuireadh so anglo anois an ochdoibh-uair. Air na Chlodh-bhualadh a nois an Chead uair aig Duineuduin, le Oighreachaibh Aindrea Aindearsoin, a Mbliaghan ar Dtighearna, 1725." 12mo.

Both of these state on the title that they are the eighth edition, what the date of the seventh was we know not. The edition of 1725 states also, at the bottom, that it is printed for the first time; but this merely applies to the Confession of Faith, of which it formed a part.

"FOIRCEADUL AITHGHEAR CHEASNUIGHE, ar ttus ar na ordughadh le Coimhthionol na Ndiaghair-eadh aig Niarmhanister, an Sasgan; leis an Daontuighe Ard-seanadh Eagluis na Halbann, chum a bheith na chuid egin daonmhodh Chra-bhuidh edir Eaglaisaibh Chrìosd annsna trì Rioghachdaibh. Ar na chur a Ngaidheilg, le Seanadh Earraghaoidheal. Air na chlodh-bhualadh (a nois an dara uair aig Duineuduin le Oighreachaibh Thomais Lumisdein agus Eoin Robertson a Mbliaghan ar Dtighearna, 1727." 12mo. pp. 38.

The words, "*an dara uair*," apply not to the Catechism, but to the Confession of Faith, printed with it.

“**FOIRCEADUL AITHGHEAR CHEASNUIGHE** ar ttus ar na ordughadh le Coimhthionol na Ndiaghair-eadh aig Niarmhanister, an Sasgan; leis an Daontuighe Ard-seanadh Eagluis na Halbann, chum a bheith na chuid ègin daonmhodh Chrabbuidh edir Eaglaisaibh Chrìosd annsna tri Rioghachdaibh. Ar na chur a Ngaidheilg, le Seanadh Earraghaidheal. Do chuireadh so Anglo anois an seiseadh uair. Ar na chur a nglo an Glasdhow le Sheumuis Duncan agus ra creachd aig Bhuibhtan a Mbliadhna ar Dtigh-earna, 1738.” 12mo. pp. 40.

This appears to be a reprint, even of the inaccuracies of the edition of 1715: its typographical errors are reprinted *literatim*; even the phrase in the title, “*an seiseadh uair*,” is reprinted.

“**FOIRCEADUL AITHGHEAR CHEASNUIGHE**, ar ttus ar na ordughadh le Coimhthionol na Ndiaghair-eadh aig Niarmhanister, an Sasgan; leis an Daontuighe Ard-seanadh Eagluis na Halbann, chum na bheith na chuid egin daonmhodh Crabhuidh edir Eaglaisaibh Chrìosd annsna tri Rioghachdaibh. Ar na chur a Ngaidheilg, le Seanadh Earraghaidheal. Clodh bhuailt’ agus r’an Reic le Join Orr, Leabhair-reiceadoir. Ann Gla-gho, 1757.”

The only copy we have seen of this edition, is bound with the Confession of Faith of the same date to which it belongs.

“FOIRCHEDUL AITHGHEAR, CHEASNUIGHE, ar ttus at na ordughadh le Coimhthionol na Ndiaghairleadh aig Niàrmhanister an Sasgan, leis an Daontuighe Ardseanadh Eagluis na Halban, chum a bheith na chuid ègin daonmhodh Chràbhuidh edir Eaglaisaibh Chriosd annsna tri Rìoghachdaibh. Ar na chur a Ngaidheilg le Seanadh Earraghaidheal. Clo bhua’lt’ ann Glassacha an Cearamhuair. Clo bhuailt’ ann Glassacha le Seumas Duncan agus r’en creic aig a Bhuthsan air dara dorus ’ntaobh shios do Wynd Ghibson a Margadhan Isalin a Mbliadhna ar Dithghearna, 1760.” 12mo.

This states in the title page that it is the fourth edition printed in Glasgow. If any reliance can be placed on this, we have found all the editions printed in Glasgow prior; but the edition of 1659, which is the first we have found, is titled the second edition.

“————— Clobhuailt’ agus r’an reic le A. Orr Ann Glasgho, 1770. 12mo.

“————— Eoin Gillies Ann Peairt, 1779.” 12mo.

“————— Anna Orr Ann Glasgho, 1783.” 12mo.

“————— Clodhbhuailt agus r’an reic le Anna Orr Ann Glasgho, 1789.” 12mo.

“————— Clodh bhuailt Ann Dun Eidin, 1792.” 12mo.

“————— Clobhuailt agus r’an reic le Anna Orr Ann Glasgho, 1795.” 12mo.

“————— 1796.” 12mo.

“ ————— Clodh bhuailt airson,
agus ran reic le G. Peattie Ann Dun Eidean,
1797.” 12mo.

“ ————— Ann Orr Ann
Glasgho, 1799.” 12mo.

“ ————— Clodh bhuailt an Dun
Eidin Airson A. Orr leabhair reicear Ann
Glascho, 1799.” 12mo.

“ ————— Clodh bhuailt agus ran
reic le Eoin Young Ann Inbherneis, 1804.”
18mo.

“ ————— Airson Wm. Andersan,
Sruileadh, Dun-eidin, 1803.” 18mo.

“ ————— 1805.” 18mo.

“ ————— 1810.” 18mo.

“ ————— 1812.” 18mo.

“ ————— Clodh bhuailt agus ran
reic le Eoin Young Inbherneis, 1813.” 18mo.

“ ————— Clodh bhuailt Airson,
agus air an Riceadh le Uilliam Lang, Glasgho,
1814.” 18mo.

“ ————— 1815.” 18mo.

“ ————— Printed by W. Lang,
and Sold by W. & P. Jenkins, Saltmarket, Glas-
gow, 1815.” 18mo.

“ ————— Clodh bhuailt Airson ;
agus air an Riceadh le Uilliam Lang, Glasgow,
1817.” 18mo.

“ ————— 1819.” 18mo.

“ ————— Clo-bhuailte ann an
Offig a choncord sraid Bhell Air son Seumais
Steell Leabhradair ann, Glascho, 1819.” 18mo.

“ ————— Clodh-bhuailt’ le Eoin Moir, agus r’an reic leis na leabhair-reicead-airibh anns gach aite ’d’an riogachd, Dunedin, 1820.” 18mo.

“ ————— Clodh-bhuailt’ agus r’an Reic le Luthais Grannd Inbhirneis, 1821.” 18mo.

“ ————— Clod-bhuailt air son agus air an Reiceadh le Uilliam Lang, Glasgho, 1821. 18mo.

“ ————— Clodh-bhuailt air son Uilliam Ettles, agus a chuideach Inbhirneis, 1821.” 18mo.

“ ————— Clodh-bhuailt le D. Stevenson, Duneidin, 1824.” 18mo.

“ ————— 1825.” 18mo.

“ ————— 1826.” 18mo.

“ ————— Clo bhuailt’ air son, agus air an Reiceadh le Uilliam Lang, Glasgho,” (1825.) 18mo.

“ ————— Printed for and Sold by R. Hutcheson and Co. Saltmarket, 1826.” 18mo.

“ ————— 1828.” 18mo.

“ **LEABHAR AITHGHEARR NAN CEIST** a Chuireadh a mach le Comhchruinneachadh nan diadhair san iar-mhinsteir, leis an d’aontaich ard-chleuir Eaglais na h-Alba; agus a shonruicheadh leo cham a bhi ’na sheoladh ceasnachaidh. Air a thionndadh gu Gaelic (air mhodh a tha an

càileigin freagarrach ris a' chanain sin mar a ta i air a labhairt anns gach earrann air leth do'n Ghaeltachd,)—air iarrtus na Cuideachd Urramaich a tha chum Eòlas Chrìosd a sgaoileadh feadh Gaeltachd agus Eileana na h-Alba. Le Eoin Domhnullach, Ministear ann an Sgìre na Tòisidheachd. Duneidin: Clodh-bhuailte agus ri'n Reic le Eoin agus Daibhidh Collie, 1829." 24^{mo}.

To all the editions of the Psalter a copy of the Shorter Catechism was attached, sometimes the sheet Signatures were continuous, and sometimes they began the alphabet again; the paging however in them all commenced again, except in those of 1725, 1727, and 1757, which were paged to follow the Confession of Faith: many of the Catechisms differed in date from the Psalter bound along with them. The price for which they were sold was generally 1*d.*; but the edition of 1819, which is printed on a very stout paper, was published at 2*d.*

The edition of 1779 is dated "DDCCLXXIX."

The edition of 1783 has upon the title "Clobhuailt sa Ghallic n' darra Uair," which of course is not correct, the particular revised copy was then printed the second time; but there had been nearly twelve editions of the Gaelic Catechism before it appeared.

The edition of 1820 has upon the title, "Air a chur an Gaelic le Tomas Ros, LL.D."

The edition of 1829 contains various readings at the bottom of the page.

ASSEMBLY'S SHORTER CATECHISM, WITH PROOFS.

“ Leabhar Aithghearr ceist co-thionnal urramach na ’n Diadhuirean, le an Dearbhaidhe as na sriptaribh naomha : Gu coitcheonn, air son, Sochair n’an Criosduidhean, agus nan Og, agus Clann, ann an Tuigse gu sonnraichte : chum ’s gu deanamh iad aid-fein ni bu shocrache eòlaich airan Fhirin a reir n’an Sriptaribh, agus maille riusan air na Sriptaribh fein. Air an Scriobha’ on bheurla anns a’ Ghaillic Albanaich, Le Seumas Mac Iullamhoirre, Maisder Scoil ann an Droghaid Mhic Eoin. Paislic : Clo bhuailt le Eoin Macneal Airson Ghabriel Tìghearna, Leabhar Reic-adair, aig imtheachd a Chluig, air an t’sraid iosail ann ’n Grianaig, 1800.”
12mo. pp. 48.

This is the first edition with Scripture proofs; it contains at the end five of the Paraphrases, and was published at 3*d*.

“ Leabhar Aithghearr a’ Cheasnachaidh ; a shonruich ard sheanadh Eaglais na h-Alba gu bhi ’na sheòladh ceasnachaidh, le an Dearbhaidhe as na Sriptaribh Naomha, air a tharruing chum Gaelic Albannaich. Air iarrtus na Cuideachd urramaich, a ta chum eòlas Criosduidh a sgaoileadh air feadh Gealtachd agus Eileana na h-

PRAYER BOOKS.

43

Alba. Glasgow: Printed for and Sold by Maurice Ogle, and R. Hutchison, & Co. 1826." 12mo.

The second edition. The press was corrected by the Rev. Alexander Beith, then Minister of Kilbrandon. It was published at 4*d*.

"LEABHAR AITHGHEARR NAN CEIST a Chuireadh a mach le Comhchruinneachadh nan diadhair san iar-mhinsteir, leis an d'aontaich ard-chleur Eaglais na h-Alba; agus a shonruicheadh leo chum a bhi 'na sheoladh ceasnachaidh, le Dearbhadh o na Sgriobtuiribh. Duneidin: Clodhbhuailte agus ri'n Reic le Eoin agus Daibhidh Collie, 1829." 24mo.

The third and last edition; it was published at 2*d*.

PRAYER BOOKS.

JOHN KNOX'S LITURGY, COMMONLY CALLED
BISHOP CARSWELL'S PRAYER BOOK.

"FOIRM NA N' URNUIDHEADH." Edin. 1567.

This work is of uncommon rarity, and is the FIRST GAELIC BOOK PRINTED; only two entire copies are known to exist, yet a very accurate account of it is found in *Mithradates von Adelung, 2ter. theil*, page 100. Berlin, 1809,

8vo. It was translated by John Carswell, Chaplain to the Earl of Argyle, and Bishop of the Isles, and consists chiefly of a Gaelic version of Knox's Scottish Liturgy, adapted in some cases to the peculiar manners of the Highlanders. It is inscribed to Archibald, the Fifth Earl of Argyle. It contains a curious poetical address, beginning with, "*Gluais romhad a leabhrain bhig*," and also a "legitimate Apology," ending "Do crìochnvightheadh an leabhràn beag so, le Heasbug Indseadh gall, an 24 là do Mhì Aprile sa seachtmhadh bliadhain tar thrì fithid agas ar chuig cèd, agas Mhìle bliadhain dandaladh ar Dtighearna Iosa Criosd. Sagciugeadh bliadhàin tar sfithid do Rìghe na Rìoghna ro chumnachtaighe Marie Banrighan na Halban. Gras Dè is na thòs atàmuid ni rànuic se fos finid."

"Do bvaileadh so agclo an Dunedin le Roibeart Lekprevik, 24 Aprilis, 1567."

This is the only book catalogued in this bibliographical work which we have not actually seen; we have made several attempts to procure a sight of it, but in vain.

COMMON PRAYER BOOK.

The Common Prayer Book of the Church of England was translated by Patrick Stewart, of Foss, Perthshire; but he died before it was printed. The first edition contained two title pages; it has been only once reprinted.

"The Book of Common Prayer and Administrations of the Sacraments and other Rites and

Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches. *Edinburgh: Printed by John Moir, and Sold by all the Booksellers in the City; and by Morrison & Son, Perth; Davidson, Inverness; Angus & Son, and A. Brown, Aberdeen, 1794.*"

"Leabhar na h-urnuigh Choitichionn agus frith-ealadh nan sacramainte, agus riaghailte agus Deasghnatha Eile Na Eaglais; do reir gnathachadh na H-eaglais Shasgonaich; maille ris an T-saltair no sailm Dhaibidh air am poncadh mar shinnear no theirear iad san Teampul. Dun Eideann: Clobhuailte le J. Moir, 1794." 8vo. pp. 502.

The above is not rare, but may still be bought new for 3s. or 4s. The orthography is by no means good, and it is very incorrectly printed.

"Leabhar na H' urnuigh choitichionn agus Frith-ealaidh nan Sacramaidean, agus riaghailtean agus deas-gnathachadh eile na h'eaglais: do reir gnathachadh na h' eaglais Sassunaiche; maille ris an T-saltair no sailm Dhaibhidh, air am Poncadh mar sheinnear no theirear iad an eaglaisibh. Inbhernis: clodh-bhuailte le Luthais Grannd, airson a chomuinn, urramaich ann an aitribh Bhartlett an Lunnuinn, airson meudachadh eolais a chreideamh Chriosdail. Reicte le cuideachd

Ribhington an Lunnuinn agus leis a chlodh-bualadair an Inbhernis, 1819." 12mo. pp. 368.

SMITH'S COLLECTION OF PRAYERS.

"Urnaighean Arson Theaghlaichean &c. agus Laoidean. Prayers for families, &c. with a collection of Hymns, in Gaelic, by John Smith, D.D. late Minister of the Gospel, Campbelton. *Glasgow: Printed by Niven, Napier & Khull, and Sold by J. & A. Duncan, Booksellers, Trongate, 1808.*" 18mo. 1s.

CONFESSION OF FAITH.

The Confession of Faith of the Church of Scotland was translated by authority of the Synod of Argyle, and first printed in 1725. It had a title page in Gaelic and English.

"The Confession of Faith, Larger and Shorter Catechisms, agreed upon by the Assembly of Divines at Westminster, with the assistance of Commissioners from the Church of Scotland, as a part of the Covenanted Uniformity in Religion betwixt the Churches of Christ in the three kingdoms, Scotland, England, and Ireland. Translated into the Irish language by the Synod of Argyle. Entered in Stationers' Hall. *Edin.*

burgh: Printed by Thomas Lumsden and John Robertson, and Sold at their Printing-house in the Fishmarket, 1725."

" Admhail an Chreidimh, air an do Reitigh air ttus Coimhthionol na n Diaghairleadh, aig Niar-mhonister, an Sasgan; leis an Daontuighe ard-seanadh Eagluis na Halbann, ohum na bheith na chuid eigin, do Choimhreite Creidimh, edir Eaglaisaibh Chrìosd annsna tri Rìoghachdaibh. Air na chur a Ngaidheilg, le Seanadh Earragh-aoidheal. Air na Chlodhbhualadh (a nois an chead uair) aig Duineuduin le Thomais Lumisden agus Eoin Robertson, a Mbliaghan ar Dtighearna, 1725." 12mo. pp. 284.

This contains the Shorter Catechism, with a distinct title page, as given among the Catechisms under the date 1725. The press appears to have been very carelessly corrected, as the title page of the Catechism has upon it at one place, "*an ochdoibh uair*," and at another, "*an chead uair*;" there is also, at the beginning, an extract from Charles I. Parl. 2, Sess. 2, Act 16, regarding the approval of the works of the General Assembly, dated 1649, instead of 1649.

The second edition was published shortly after; and the title pages were the same, except

" The Second Edition, 1727."

" A nois an darha uair, 1727." 12mo. pp. 286.

This appears to be merely a reprint, even of many of the errors of the former edition.

The only difference in the title pages of the next edition was,

“The Third Edition. Glasgow: Printed for John Orr, Bookseller in the Salt mercat, 1756.”

“Clodh bhuailt’ agus r’an Reic le Join Orr Leabh-air-reiceadoir Ann Glasgho, 1757.” 12mo. pp. 286.

This was considerably altered from the edition of 1725, and more carefully printed than any of the former editions.

“LEABHAR AIDEACHAIDH A’CHREIDIMH, maille ri leabh-raichean farsuing agus Aithghearr a’ cheasnachaidh, agus suim an Eolais Shlainteil, air an Eadar-theangachadh Le G. Mac Dhonuill, maighstir-sgoil an Dun-eidin, do’n chuideachd urramach, a ta chum eolas criosduidh a sgaoileadh feadh gaidhealtachd agus, Eileana na h-Alba. Dun Eidin Clodh-bhuailt le Andreas Balfour, 1816.” 18mo.

This was the fourth edition, and contained only one title page: the published price was 2s. 6d. The title page states incorrectly that the work was *translated* by G. Macdonald. It is merely a *reprint* of the former edition, with the orthography rendered more modern.

“LEABHAR AIDEACHAIDH A’CHREIDIMH, maille re da leabhar a’cheasnachaidh, agus suim an eòlais Shlainteil, air an cur a mach Le G. Mac

Dhonuill, maighstir-scoile an Duneidin. Dun-
eidin Clodh Bhualte le Andreas Balfour, 1821.”
18mo.

This is a new title page added to the edition of 1816, having the contents printed on the back of the title page, and an advertisement, dated 1st June, 1821, which, though noticing the edition of 1725, makes no mention of the later one of 1816. It was published at 2s. 6d.

Each of these editions of the Confession of Faith contained the Larger Catechism, with a separate titling; but they were not circulated separately.

SUM OF SAVING KNOWLEDGE.

“SUIM AN EOLAIS SHLAINTEIL; NO, an Teasgag Criosduighe, mar ata e air a chur sios ann sna Sgriobtuiribh Naomh; agus ann Leabhar Aidmheil an Chreidimh, maille ris an Fhoghnadh is-coir a dheanamh dheth: Ris am bheil air na chur Leabhar Aithghear nan Ceisd. Eidear-theang-
uicht air iarrras agus costas na Cuideachd Sheir-
ceil sin ann Duineidin tha chum eolas Criosd-
uighe chraobsgaoile am measg nam bochd.
Duineidin, Clodhbhuailt le Eoin Robertson,
1767.” 12mo. pp. 68.

THE OFFICE OF COMMUNION.

“An Oifig chum cearl Frithealadh an Comuin Naomh do reir Gnathachadh Eaglais na h’Alba. Dun Eaduin. 1797.” 8vo. pp. 14.

GRAMMARS.

The first attempt that we have on record of a Celtic Grammar was one written by Florence Gray, a monk, who was born in Humond about the end of the sixteenth or beginning of the seventeenth century, but we have never been able to find a copy of it, or to ascertain if it was printed; it is probable that, if it was printed, it appeared about 1620, as we know that he was living in Dublin in 1630.

In 1639, Tobias Stapleton, an Irish priest, published at Lovain a small Quarto Catechism, for the use of the Irish Students on the Continent, in parallel columns, Latin and Irish: to the end of this Catechism is added a small Tract in Latin and Irish, entitled, "*Modus perutilis legendi linguam Hibernicam.*" After this there appeared various little imperfect compends of Irish Grammar, but nothing of any real value until 1677, when there appeared at Rome, Molloy's "*Grammatica Latino-Hibernica Compendiata,*" which, although deficient in Syntax, and other important requisites, was decidedly the most important work on that subject, until 1728, when Hugh M'Curtin published his Elements of the Irish Language, which again appeared enlarged in his Dictionary published in 1732. In 1742, Donlevy published, at Paris, a Catechism in Irish and English, to which he appended "The Elements of the Irish Language." This has been followed by the Irish Grammars of General Vallancy, Dr. William Neilson, Dr. Paul O'Bryan, William Halliday, and one or two anonymous authors. It is said by Lhuyd, in the year 1707, that a Scottish Gentleman had then some thoughts of publishing a Scottish Gaelic Grammar; but the earliest attempt

known to us is by Malcolm, who, about the year 1736, published "Some Elements of the Ancient Scottish, or Caledonian Celtick, with some observations." In the year 1778, Shaw's work appeared, with the following titles:

"An Analysis of the Gaelic Language, by William Shaw, A. M. (*Forsan et haec olim meminisse juvabit, Virg.*) Edin. 1778." 4to.

"An Analysis of the Gaelic Language, by William Shaw, A. M. (*Forsan et haec olim meminisse juvabit, Virg.*) THE SECOND EDITION. *Edinburgh: Printed by W. & T. Ruddiman, for R. Jamieson, Parliament Square, 1778.*" 8vo.

The published price of these was 4s. sewed; they are now scarce, but may still be purchased for 5s. or 6s.

"ELEMENTS OF GAELIC GRAMMAR, in Four Parts. I. Of Pronunciation and Orthography. II. Of the Parts of Speech. III. Of Syntax. IV. Of Derivation and Composition. By Alexander Stewart, Minister of the Gospel, at Dingwall, Honorary Member of the Highland Society of Scotland. *Edinburgh: Printed by C. Stewart & Co.; for Peter Hill, Edinburgh; and Vernon and Hood, London. 1801.*" 8vo.

"————— The Second Edition, corrected and enlarged. *Edinburgh: Printed by C. Stewart, and Sold by Oliphant, Waugh,*

and Innes, Edinburgh; and by Lewis Grant, and Co. Inverness. 1812." 8vo.

The first edition was published at 4s., and the second at 5s. 6d. They may still be found in abundance for the same price; it is decidedly a much better Grammar than the one by Shaw.

DICTIONARIES.

The first attempt at a Gaelic Dictionary was by Michael O'Clery, a Franciscan Friar; it was published at Louvain, in 1643, with the title, "*Seanasan Nuadh*," or a Glossary of old words. The next was written by another Irish Friar, but never published; its title was "Richardi Plunket, *Foclair Hibernicum*; i. e. Vocabularium Hibernicum et Latinum," folio, 1662. After this appeared the work of the learned and laborious Lhuyd, entitled "*Foclóir Gaoidaheilge-Shagsonach*: an Irish-English Dictionary," folio, 1706. In 1732, Mac Cuirtin published "*An Foclóir Bearla-Gaoidheigle*," or, the English-Irish Dictionary. The Second Part, which was to contain the *Irish-English*, never appeared. In 1739, an Irish Dictionary was compiled by Teig O'Nachter, but never published. In 1750, proposals were issued for publishing an English-Irish and Latin Dictionary, by Mr. Crabb of Ringsend, but it never appeared. In 1768, an Irish-English Dictionary was published at Paris, by John O'Brien; and in 1817, Edward O'Reilly published an Irish-English Dictionary, in Quarto.

Having thus briefly adverted to these efforts on behalf of the Language, as an introduction to the notice of Scottish Gaelic Dictionaries, we give a list of all the vocabularies and Dictionaries extant at the present day, and have reason to believe that they are all that have been printed.

KIRKE'S VOCABULARY.

“CHUM FOILLSUGHADH FOCLORACHD a measc na Ngaidheal Albanach, lion diobh nach bhfuil fòs déanta re snasdha chanamhain na Heire; Do cuireadh ann so sios a reim & a nórdugha na Haibidle, an chuid oile Dfhoclaibh do thuigse an Bhíobail, ar na miniughadh ris an Ghull-bhéarla, no ré brèathraibh oile na Gaóid-hilge, noch atà soilleir, so-thuigse do gach éundaine.”

This was not published separately, but printed at the end of the Irish Bible of 1690, and consisted of 5½ 12mo. pages. The words are arranged alphabetically.

“A VOCABULARY OF THE IRISH DIALECT spoken by the Highlanders of Scotland; collated by Mr. Kirke, publisher of their Bible. The Words, etc. included in two () are added by the learned Mr. Ed. Lhuyd.”

This was published in “Nicolson's Scottish Historical Library,” 8vo. Lond. 1702. The Vocabulary is not arranged alphabetically, but under twelve heads or divisions. At the end is affixed a few rules, &c. The

work consists of thirteen 8vo. pages. It was never published in a separate form.

About the year 1732, David M'Colm made an attempt to compile a Gaelic Dictionary: he published a prospectus, and a specimen of the work, entitled "*Foclóir Gaoidheilge-Shagsonach*;" but although he was encouraged by the General Assembly, and received a grant of £.20, the work was never published. The first Gaelic Dictionary published in a separate form, was

M'DONALD'S VOCABULARY.

"**LEABHAR A THEAGASC AINMINNIN**: no a Nuadhfhocloir Gaoidheilg & Beurla, ar Iontadh ò Laidinn & O'n Bheurla, ar son, maith Coitcheann na 'n Gaoidheal Albannach, Achd go speisialta, no Scoilthindeirce Gaidhealach sin, a chuiradh ar a ceois leis a Chomunn Dhaoinnaisio ga ngoirear, An Comunn an Albuinn go Craobhsgaoiladh an Eolis Chrios duighe. Maille re Fathsgriobhadh, no Leasuchadh do Thearmruinnin Diadhachd, &c. Le Alistair Macdomhnuill. Do chuireadh so a ngclo a n Dun-Edin. le Raibeard Fleming, a m Bliadhna ar d Tighearna, 1741."

"**A GALICK AND ENGLISH VOCABULARY**, with an Appendix of the terms of Divinity in the said Language. Written for the use of the Charity Schools, founded and endowed in the Highlands of Scotland: by the Honourable the Society for Propagating Christian Knowledge. By Mr. Alexander M'Donald, Schoolmaster at Ardnarn-

urchan, in Argyleshire. *Edinburgh: Printed by Robert Fleming, and Sold by Mrs. Brown, in the Parliament Closs, 1741."*

This Vocabulary is not arranged alphabetically, but divided into subjects. It has now become rare, but may still be procured for 8s. or 10s.

SHAW'S DICTIONARY.

"A GALIC AND ENGLISH DICTIONARY, containing all the Words in the Scottish and Irish Dialects of the Celtic, that could be collated from the Voice, and Old Books and MSS. By the Rev. William Shaw, A. M. Volume I. *London; Printed for the Author, by W. & A. Strahan; and Sold by J. Murray, Fleet-street; P. Elmsly, Strand; C. Elliot, J. Balfour, and R. Jamieson, Edinburgh; D. Prince, Oxford; and Pissot, at Paris, 1780."*

"AN ENGLISH AND GALIC DICTIONARY, containing the most useful and necessary Words in the English Language, explained by the correspondent Words in the Galic. By the Rev. William Shaw, A. M. Volume II. *London; Printed for the Author, by W. & A. Strahan; and Sold by J. Murray, Fleet-street; P. Elmsley, Strand; C. Elliott, J. Balfour, and R. Jamieson, Edinburgh; D. Prince, Oxford; Messrs. Merril, Cambridge; Wilson, Dublin; and Pissot, at Paris, 1780."* 4to.

The published price of the above was *L.2 2s.* It is now scarce. Prior to the publication of Armstrong, it was frequently sold for *L.3 13s. 6d.*, but can now be procured for *21s.* Some of the Subscribers to this work contested at law that they should not be obliged to take it, as they said there were a good many Irish words in it; but the author gained the plea, because when a definition of a Gaelic dictionary was given in Court, this book legally answered the description. The fact of the matter was this—Mr. Shaw, when picking up words among the Highlanders, found it nearly impossible, as he had to pay them all, they being impressed with the idea that he was going to make a fortune out of the language, and of course that they should have a share. He then bent his steps to the Irish peasantry, where he was met with more urbanity; and, consequently, the Dictionary contained more words strictly Irish than Gaelic.

R. M'PHARLAIN'S VOCABULARY.

“NUADH FHOCLAIR GAIDHLIG agus Beurla do reir Ordu' na Lithriche maille ri Cuid sheolauna cionnas a Leughar agus a sgrìobhar a' Gaidhlig Le Raibeird Mac Pharlain, A. G. Dun Eaduin Clodh bhuailt Airson an Ughdair le Eoin Moir, 1795.”

“A NEW ALPHABETICAL VOCABULARY, Gailic and English, with some directions for *Writing* and *Reading* the Gailic, by Robert Mac Farlan, G. P. *Edinburgh; Printed for the Author, by John Moir, and Sold by John Ogle, Parliament Square, 1795.*” 8vo.

This has now become rare. On the copy we possess, there is the following piece of bad humour written under the author's name: "It is shameful to see such a miserable, poor and paltry performance as this come from a Professor's pen. O tempora! O mores! eheu! eheu!"

P. M'FARLANE'S VOCABULARY.

"A NEW AND COPIOUS VOCABULARY, in two Parts: the first part consisting of English and Gaelic; the second, of Gaelic and English; with a few Directions for Reading the Gaelic. Both with the different parts of speech, and in alphabetical order. By P. Macfarlane, Translator of Doddridge's Rise and Progress of Religion in the Soul, Blair's Sermons, Bunyan's Pilgrim's Progress, &c. &c. *Edinburgh; Printed for the Author, and Sold by A. Constable and Co. Edinburgh, 1815.*" 8vo. 12s. 6d.

The two parts were also published separately, at the same time, with the following title:

"FOCALAIR UR GAELIG agus Beurla, a reir ordugh na h-aibidil, maille ri caileigin de sheoladh chum a Ghaelig a leughadh le P. Macpharlain eadar-theangair tus agus fas Diadhachd san anam." &c. &c. (Here follows a quotation from M'Intyre's Poems) "Dun-eudainn; Clo'-bhuailte Arson an Ughdair, agus r'an Reic le A. Constable agus a chuideachd, 1815." 8vo. 7s. 6d.

“A NEW AND COPIOUS GAELIC AND ENGLISH VOCABULARY, giving the different parts of Speech, in alphabetical order, with a few directions for Reading the Gaelic. By P. Macfarlane, Translator of Doddridge’s Rise and Progress of Religion in the Soul, Blair’s Sermons, Bunyan’s Pilgrim’s Progress, &c. &c. *Edinburgh: Printed for the Author, and Sold by A. Constable and Co. Edinburgh. 1815.*” 8vo. 5s. 6d.

This was the only really practical Gaelic Dictionary prior to the publication of Armstrong; but on account of its limited size was very deficient.

ARMSTRONG’S DICTIONARY.

“A GAELIC DICTIONARY, in Two Parts. I. Gaelic and English. II. English and Gaelic. In which the words, in their different acceptations, are illustrated by quotations from the best Gaelic writers; and their Affinitives traced in most of the Languages of ancient and modern times; with a short historical Appendix of ancient names, deduced from the authority of Ossian and other Poets; to which is prefixed a New Gaelic Grammar. By R. A. Armstrong, A. M. *London: Printed for James Duncan, 87, Paternoster Row: Howell and Stewart, 295, Holborn: Bell and Bradfute, Wm. Laing, W. Blackwood, Oliver and Boyd, and Waugh and Innes, Edinburgh; M. Ogle, Glasgow; and R. M. Tims, Dublin. 1825.*” 4to. L. 3: 13s. 6d.

THE HIGHLAND SOCIETY OF SCOTLAND'S
GAELIC DICTIONARY.

“**DICTIONARIUM SCOTO-CELTICUM**, a Dictionary of the Gaelic Language, comprising an ample Vocabulary of Gaelic words, as preserved in vernacular speech, manuscripts, or printed works, with their significations and various meanings in English and Latin, illustrated by suitable examples and phrases, and with etymological remarks, and Vocabularies of Latin and English words, with their translations into Gaelic. To which are prefixed, an introduction, explaining the Nature, Objects, and Sources, of the work, and a compendium of Gaelic Grammar. Compiled and published under the direction of the Highland Society of Scotland, in Two Volumes. Vol. I. *William Blackwood, Edinburgh; and J. Caddel, London.* 1828.”

“ ————— Vol. II.”

The above was published at *L.7 7s.* in demy 4to., and in royal 4to. *L.10 10s.* It contains a Dictionary—Gaelic, English, and Latin; Anglo Gaelic; Latino Gaelic. The pages in Vol. 1st. are—Introduction, 18; Grammar, &c. 43; Dictionary, 736; Supplement, 40. And in Vol. 2nd. Dictionary, 1005; and Supplement, 11. The first volume also contains a Dedication to the King, subscribed by the Duke of Hamilton and Brandon, as President of the Highland Society of Scotland, and a list of the abbreviations occurring in the work; as also an Introduction, &c., in which is found “The general conduct of the work was

intrusted to the Rev. Dr. John Macleod, Minister of Dundonald, to whose ability and learning the Committee have considered themselves bound to offer their tribute of just praise. In the details of some of its departments he was assisted by the late Mr. Ewan Maclachlan of Aberdeen, the late Rev. Dr. Alexander Irvine of Little Dunkeld; and the Rev. Alexander Macdonald at Elieff. In its progress through the press it has been superintended and corrected by the Rev. Macintosh Mackay, now Minister of Laggan; and it is only just to add, that in its present form, the Gaelic Dictionary is much indebted to his indefatigable labours; and that his philological acuteness and learning have greatly contributed to render it more accurate and complete. July 7, 1828." To an advertisement from the Publisher the following is attached: "This great work has occupied the attention of a Committee of the Society since 1814, and presents not only a fully illustrated view of the Gaelic of Scotland, but surpasses, in extent, any Lexicon of the Celtic Language ever offered to the public, in this or any other country."

M'LEOD AND DEWAR'S DICTIONARY.

"A DICTIONARY OF THE GAELIC LANGUAGE, in Two Parts. I. Gaelic and English. II. English and Gaelic. First Part comprising a comprehensive Vocabulary of Gaelic words, with their different significations in English; and the Second Part comprising a Vocabulary of English words, with their various meanings in Gaelic. By the Rev. Dr. Norman M'Leod, Minister of Campsie; and the Rev. Daniel Dewar, one of the Ministers of Glasgow. *Glasgow: Printed*

by Hutcheson & Brookman, for W. R. M'Phun, Trongate; and Simpkin and Marshall, London. 1831." 8vo. pp. 1008. 21s.

This was superintended in its progress through the press by Mr. Patrick M'Farlane, the author of the Vocabulary; and also by his son, Donald M'Farlane; both of them indefatigable labourers in the field of Gaelic Literature. It is the cheapest and most useful Gaelic Dictionary at present in existence.

M'ALPINE'S GAELIC DICTIONARY.

"A POCKET PRONOUNCING GAELIC DICTIONARY, for Schools in the Highlands and Islands; containing a far greater number of pure Gaelic words than any other Dictionary, and three times, in some instances ten times, the number of Illustrations and Examples in the large Gaelic Dictionaries, from the Bible, and other sources; also, all words that are exclusively Irish pointed out, and reasons given for rejecting them. By N. M'Alpine, Student in Divinity, and Parochial Schoolmaster, Islay. Sold, in Parts, by all the Teachers in the Highlands, price Sixpence on Coarse Paper,—Ninepence on Royal. To be finished in from Ten to Twelve Numbers, including an Abridgement of Gaelic Grammar, with Rules for forming the genitive, and the irregular verbs conjugated.

"In a short time will be Published, the First

Number of a Gaelic-English Dictionary, on the following plan :—

NIP, *v.* criom¹, miog¹, caob⁷, teum⁶.

TIE, *v.* ceangail; tighten, teannaich; as a fishing-hook, tap¹, stalc², duil⁹, rail¹⁰, snaith¹¹, tip¹², &c. &c.

GATE, *m.* geata²; a wicket, cachladh¹, cliseach⁹, clisneach¹², cabharnach¹⁰, atuin⁸, &c. &c.

The figures here refer to the places where the several words are used.

“ Making a considerable change on the Plan of the Pronunciation, at the suggestion of competent judges, and other circumstances, prevented the first number from being published sooner; but as the third of the volume is now nearly printed, Subscribers may depend on getting a number monthly, till the whole is finished. The Author trusts that all who wish to encourage his plan will take the Work in Numbers, to enable him to proceed. A considerable number of copies, when finished, will be given to poor Children at Schools in each Parish, at half-price.”

This work has now reached its third number, which carries the alphabet down to C1A. 12mo. pp. 72. There has no title page appeared yet, but the above is a copy of the cover. It is the first attempt at a Gaelic Pronouncing Dictionary; and, to judge from what is published, a very successful one. It is printed on two sizes of paper; small paper 6*d.* per No.; large paper, 9*d.* Unless the author becomes more active it will be a long time before the work is complete.

POETRY.

DUGALD BUCHANAN'S HYMNS.

“COMH-CHRUINNEACHA DO LAOIDHIBH SPIORADAIL le Dughal Buchannain, Maighsteir Sgoil' ann an Raineach. An Cuigeamh Clo-bhuala. Air ath-leasachadh o iomadh mearachd le Eoin Mac-na-ceard, Maighsteir-Sgoil' ann an Glasgho. Clo-bhuailt' ann an Glasgho, Airson Anna Oir 'an sràid an t-salainn, 1797.” 12mo. pp. 56.

This is the fifth edition of Buchanan's Hymns: we have not been able to find an earlier. The first edition was printed in 1767; it was reprinted in 1770; what were the dates of the other two editions prior to 1797, we have not been able to learn: Campbell, in his History of Poetry in Scotland, says Buchanan was first printed in 1770, but as we have seen the edition of 1767 in two Catalogues, we think he must be in error. The other editions that we have met with are:

“COMH-CHRUINNEACHA DO-LAOIDHIBH SPIORADAIL le Dughal Buchanan Maighsteir-scoile ann an Rianneach. An cleathadh Clo-bhuala, air ath-leasachadh o iomadh mearachd. *Greenock; printed for and sold by Daniel Thomson, Bookseller.* 1811.” 8vo. 1s.

“LAOIDHE SPIORADAIL, le Dugald Bochannan,”
(here follows a quotation from Scripture.) “In-

verness; printed for Lewis Grant, & Co., Booksellers, 1811." 18mo. pp. 56. Common paper, 4d. fine, 6d.

"LAOIDHE SPIORADAIL le Dughall Bochannan," (quotation). "Inbhirneis Clodh-bhuailt' le Eoin Young agus a chuidheach, 1813." 12mo. pp. 60. 6d.

"————— 1820."

"COMH-CHRUINNEACHA DE LAOIDHIBH SPIORADAIL le Doughal Buchannain, Maighsteir Sgoil' ann an Raineach. Glaschui; clodh bhuaillte le Og, Gallie, & a chuideachd, 1819." 18mo. pp. 54. 4d.

"LAOIDHEAN SPIORADAIL le Dughall Buchannan, (quotation). *Glasgow: John Reid, Hutcheson Street, 1830. Alexander Gardner, Printer.*" 18mo. pp. 69. 6d.

This edition was very carefully corrected in going through the press, by the corrector of the edition of 1797, and is by far the neatest and most correct edition ever printed.

"LAOIDHE AN SPIORADAIL le Dughall Buchannan," (quotation). "Caraid nan Gaidheal Duneidin Clodh-bhuailte agus ri' n reic le E. agus, D. Collie. 1831. Price fourpence." 24mo. pp. 50.

Dugald Buchanan was born in the parish of Balquidder, Perthshire. Of his early life little is known; but tradition relates that he was very loose and immoral, much addicted to swearing and other such vulgar vices. It appears, however, that when his faculties came to maturity, a very important change took place on his mind, and consequently upon his outward conduct. The exact period of this change cannot now be ascertained; but whensoever it was, we may date from it, his engagement in the service of the Sacred Muses. In consequence of the sacred songs which Buchanan began to compose and recite about this period, his fame as a poet and pious individual became widely spread in the neighbourhood of his residence. This naturally attracted the attention of pious and thoughtful minds to inquire after our poet's history and circumstances. They found him the conductor of a small school in a hamlet in Perthshire; which situation was far from supplying our poet with any thing like a comfortable subsistence. This induced some pious men, who felt an interest in him, to look out for some situation where he might be more comfortable. These friends succeeded in procuring for him the situation of schoolmaster and catechist at Kinloch-Rannoch, in Perthshire, on the establishment of the Society for Propagating Christian Knowledge. With mental powers of high order, and with personal piety, zeal, and devotedness, which have never been surpassed, he laboured, during many years, in enlightening and improving the inhabitants of that remote district. At this period, the extensive tract of country which surrounds Loch-Rannoch was under the charge of one pious clergyman; but in consequence of the wide circuits which he was obliged to make, he could perform divine service at the end of the Loch, where Buchanan was stationed, only once in three weeks. But every Sabbath day that the clergyman was absent, the greater portion of the people used to as-

semble, and our poet prayed with them and addressed them, after reading a portion of Scripture.

Although Buchanan had not the benefit of what is termed a liberal education, yet he was well versed in divinity, natural philosophy, history, and poetry, as far as these could be acquired from the best English treatises extant in his day. He had a most uncommon genius, a delicate fancy, and an irresistible thirst for useful knowledge. Though poor and humble, he was thus possessed of a degree of learning and knowledge that might have done honour to many who were far above him in worldly circumstances.

His accurate acquaintance with the Gaelic language, enabled him to render essential service to the Rev. James Stewart, of Killin, in translating the New Testament. He accompanied Mr. Stewart to Edinburgh, for the purpose of contributing his aid in superintending the press. Being exceedingly desirous to add to his stock of knowledge, our bard, whilst in Edinburgh, seized the opportunity of attending the University, where he heard lectures upon Anatomy, and the various departments of Natural Philosophy. The new views which these lectures gave him of the wisdom of the Divinity made a very deep impression on his mind. While in that city he was introduced to the celebrated David Hume. The sceptical philosopher, while he admitted that the Bible was an excellent book, maintained, that in beauty and sublimity of language, it is surpassed by passages in profane authors. In support of his assertion he quoted the lines

“ The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea all which it inherits, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind.”

Buchanan admitted the beauty and sublimity of these

lines, but said that he could furnish a passage from the New Testament still more sublime, and recited the following verses: (Rev. xx. 11.) "And I saw a great white throne, and him that sat on it; from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead small and great stand before God; and the books were opened: and another book was opened, which was the book of life:— And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

Buchanan was naturally very tender-hearted; insomuch that, when he heard a pathetic tale recounted, he could not abstain from weeping. The tear of sympathy often bedimmed his eye. He was equally subject to shed tears when his bosom was excited with joy, gratitude, or admiration. In his conversation he was modest, mild, and unassuming, and distinguished by great affability. His condition was but humble, yet he never murmured or complained, even though he had to provide for a large family.

There were some gentlemen who considered Buchanan's merits so high, that they made application to procure him a license to preach the Gospel. This was without his own knowledge. His friends, however, did not succeed in their application; and on communicating to our bard their intentions, and what had been the unsuccessful result, he kindly thanked them for their good wishes, and felt no concern for the rejection of their suit, but was rather well pleased that he had not been raised to an eminence on which, in his own opinion, he was not qualified to stand.

On returning home from a long journey, in the summer of 1768, he found two of his children lying sick of a fever. Shortly thereafter six more of them were seized by it, together with himself and two of his servants. While the

family lay in this sad condition, his wife could get no one to engage in her service, from fear of the disease, and she herself being *enceinte*, was not very able to do much for their comfort. Our poet soon became delirious. This fever carried away himself and all his family, save his wife. He died the 2d of July, 1768. His funeral was most numerously attended. A plain stone, with a neat inscription, marks the spot where he is laid.

With regard to the poetical genius of Dugald Buchanan, our limits permit us only to say, that it was of the first order. He may be called the Cowper of the Highlands. This judgment might be established by a critical reference to his poems. They are allowed to be equal to any in the Gaelic Language, for style, matter, and the harmony of their versification. “*La a’ Bhreitheanais*” and “*an Claigionn*” are the most celebrated, and are read with perfect enthusiasm by all Highlanders. An attempt was made to render the former popular in English but it failed. Had it been Buchanan’s fortune to have written in English, his name would have been familiarly known from John O’Groat’s house to the Land’s End.

MARGARET CAMERON’S SONGS.

“ORAIN NUADH GHAIÐHEALACH, le Marairead Cham’ron, Ris am bheil comh-cheangailte, Co-chruineacha do shean oranaibh eile anns a chan-’uin cheudna. Clodh-bhuailt’ ann Dun-Eidin. Le D. Mac-Phatraic, airson an ughdair, 1785.” 8vo. pp. 68.

“————— Inbhirneis : Clodh-bhuailt’ agus r’an reic le Eoin Young. 1805.” 12mo. pp. 77.

The maiden name of this Poetess was Margaret Campbell, she was born at the farm of Clashgour, Glenorchay, Argyleshire; her father's name was Peter Campbell, She was married to Angus M'Intyre, a native of Lochaber, and, upon his death, to a Mr. Cameron, at Fortwilliam. During her second marriage, she was very much reduced in circumstances, and published the second edition of her Poems, which relieved her embarrassments a little, and enabled her to live more comfortable at Callender, in Monteith. We are not aware whether this Poetess is still alive.

DUNCAN CAMPBELL'S SONGS. (Has two Title Pages.)

“A NEW GAELIC SONG BOOK, composed by Duncan Campbell, from Argyleshire; born at Lochlongside, in Stronchulin, in the Parish of Kilmonn, Coual; now a Soldier in the second Battalion of Rothsay and Caithness Fencibles, *Cork: Printed by J. Cronin, Grand Parade.* 1798.”

“NUADH ORAIN GHAILACH, air n dianadh le Donnchadh Chaimbeull, E sheuraemachd Earraghaidheal; ruighadh aig Taoub-Lochlong ann stroin a cheullin, ann n sgrichd Chillmhu-nadh, n Chaodhel. Nish na shoideair anns darna Reasmaid Bhailla-Bhoid s' Gallaudh. Clobhuaill' ann Corcuig; le Join a Cronin, aig sraid na Chaodhel-Urrumach. 1798.” 18mo. pp. 170. 1s. 6d.

REV. DR. DEWAR'S COLLECTION OF HYMNS.

“ LAOIDHEAN O’N SCRIOPTUR NAOMHA ; chum bhi air an seinn ann an Aora Dhe. A Collection of Gaelic Hymns, for the Worship of God.

Seinnibh moladh do Dhia—
Seinnibh moladh d’ar Rìgh. *Daibhidh.*

By D. Dewar.

London; Printed by A. Paris, Roll’s Buildings, and Sold by Ogle and Aikman, Edinburgh; and Ogle, Glasgow. 1806.” 18mo. pp. 198. 1s. 6d.

ROBERT DONN, OR MACKAY’S POEMS,

CONTAINS TWO TITLE PAGES.

“ SONGS AND POEMS, in the Gaelic Language, by Robert Mackay, the celebrated Bard of Lord Reay’s Country, Sutherlandshire; with a Memoir of the Author, and Observations on his Character and Poetry. Published by Subscription. *Kenneth Douglas, Inverness; R. Douglas, Tain; Oliver and Boyd, Edinburgh; R. Griffin and Co. Glasgow; and Longman, Rees, Orme, Brown, and Green, London. 1829.”*

“ ORAIN LE ROB DONN, Bard Ainmeil Dhuthaich Mhic-Aoidh, a nis air an cur a mach air iarrtus Luchd-Graidh agus molaidh na bardachd sonruichte so, o chruinneachadh sgriobhta

a rinneadh dhith, o bheul a' bhaire fein : maille ri eachdraidh a bheatha, a chliu, 's a bhardachd, am Beurla. Inbhirnis : Clodh-bhuailte agus air an reiceadh le Coinneach Dughlas : R. Dughlas, am Baile-dhuthaich ; Olibher & Boid, Duneidin : R. Griffin & a Chuideachd an Glasgho ; & Longman, Ris, Orm, Brun, & Grin, an Lunnuin. 1829." 8vo. pp. lxxii. and 350. 8s.

This work was published by subscription, and dedicated by the Publisher to the Marchioness of Stafford. It was printed by Alexander Mackintosh, Inverness. The Memoir occupies liii pages, the Contents, etc., xix. The Poems, which are accompanied with explanations and Notes, occupy 348 pages, to which is added a Glossary of provincialisms, extending to nine pages. The work has not been popular, because it is alleged many of the poems are decidedly immoral. The subjects treated of are also of a local description, and the language is in a great measure provincial. It was edited by Mackintosh Mackay, LL.D.

Robert Donn, or Robert Mackay, was born in the winter of 1714 at *Allt na Caiblich*, in the Parish of Durness in the county of Sutherland ; he was the eldest of four sons ; none of his brothers are known for any remarkable talent ; his father, Donald Donn, was not, even in these *bardic times*, known to have composed any poems, but his mother was celebrated as a Gaelic poetess. Donn commenced poet at the early age of three years !! He continued for many years, in the service of Donald, Lord Reay, and seems to have served him both as a soldier and farm servant, and afterwards in the service of Lord Reay's son, Colonel Mackay. He was continually embroiling himself with his patrons, taking every opportunity

to satirize their conduct when he thought it deserved it—still, however, such was the respect entertained for his talent and independence, that he was retained, even when his satire offended deeply. He died at Nuybig, Sutherlandshire, on the 5th August, 1778, aged 64 years. Many instances could be given of his bold recklessness in reproving and satirizing the failings of all ranks of men that came under his displeasure, but these would swell this notice to too great a length. A subscription was entered into, and a monument raised to his memory. The foundation stone was laid on the 12th January, 1819, with masonic honours, and even at that late day, the procession was respectably and honourably attended.

GILLIES' COLLECTION OF POEMS. (Has Two Titles.)

“SEAN DAIN AGUS ORAIN GHAIÐHEALACH, air an tabhairt o Dhaoin uaisle, araid an Gaeltachd Alba do’n fhear fhoillsicheadh ’Eoin Gillies, Aon Co’fhreagarrach don T-sean chuideachd Alban-nach ann Duneidinn, agus fear do’n t-sean chuideachd am Peairt, agus Leabhar Reic-eadair don’ chuideachd-sin. Clo-bhuailt’ am Peairt. 1786.”

“A COLLECTION OF ANCIENT AND MODERN GAELIC POEMS AND SONGS, transmitted from Gentlemen in the Highlands of Scotland to the Editor. *Perth: Printed for John Gillies, Bookseller.* 1786.” 8vo.

This collection, though full of typographical errors, is valuable on account of containing several ancient poems,

and many pieces by Mr. Lachlan M'Pherson of Strathmasie, which possess much merit; as well as some smaller pieces which cannot be met with elsewhere. The book has now become very rare.

PETER GRANT'S HYMNS.

“NUADH DHAIN SPIORADAIL, le Padruig Grannd, am fogus da Bhaille na' n Granndach ann an Strathspea. Nis air an glanadh o mhearacadan lionmhor a cheud chlothbualaidh.” (*Here follow four Scripture quotations.*) “Dun eudainn; ath-chloth-buailte le R. Meinearach agus ri 'n reic-eadh leis, 1818. Pris aon tastan.” 12mo. pp. 46. 6d.

This edition contained 13 Hymns.

“DAIN SPIORADAIL, le Paruig Grannd, ann an Stra-spea, am fagus d'a Bhaile nan Granndach, ann an Sgir-eachd Aberneich.” (*Here follow four Scripture quotations.*) “Inbhirneis: Clodh-Bhuailte le Alastair Mac-an-toisich; agus reicte le uile Leabhar reiceiribh na Ducha. 1827. Price Sixpence.” 12mo. pp. 48.

This was considerably altered, and contained only 11 Hymns, “Truaigh Shiorruidh,” and “Staid Naduir,” being left out.

“DAIN SPIORADAIL, le Paruig Grannd ann an

Straspea, am fagus d'a Bhaile nan Granndach, ann an sgìreachd Aberneich." (*Here follow four Scripture quotations.*) "Inbhirneis: Clodhbhuailte le Alastair Mac-an-toisich; agus reicte le uile Leabhar reiceiribh na Ducha. 1827. Price One Shilling." 12mo. pp. 96.

This edition contained the 13 Hymns which appeared in the first edition, with considerable alterations, to which were added five new Hymns.

"DAIN SPIORDAIL, le Paruig Grannd, ann an Stra-spea, sgìreachd Aberneich," (*Here follow four Scripture quotations.*) "Elgin: Printed by R. Johnston, for Peter Macdonald, Bookseller, 1827." 12mo. pp. 180. 2s. 6d.

This edition contains 37 Hymns, and a list of 8 errata. The Author states in the Preface, that it is the former work, with the addition of a few new Hymns. The work has been very popular, and in those parts of the Highlands where it is known, the Hymns are esteemed as inferior only to those of Buchanan.

ANGUS KENNEDY.

"DAIN SPIORADALTA agus Orain Nuadh Ghaidhealach, le Aonghus Cionadach, ann an Ardghobhar, 'N. Glasacha air chuir ann 'n clo' le A. Napier, Arson an Ughdair. 1808." 12mo. d. pp. 36. 8d.

Angus Kennedy is a native of Ardgoär, in Argyleshire,

where he rents and cultivates a small farm; and is much respected by the proprietor, Colonel M'Lean, for his honesty, and industrious habits. His education is confined to an ordinary knowledge of the Sacred Scriptures, and a few books of divinity. Some years ago, when preachers in the Haldane connection itinerated through the Highlands, Mr. Kennedy, by attending to their discourses, was brought to a serious way of thinking, and in consequence, he began to amuse himself, by composing hymns upon particular Scripture subjects. As a relief, he occasionally tried his hand at a secular song, of which he has produced about half a dozen. These are mostly satirical; and one or two of them, decrying the ambition of rustic lads and lasses for their aping of the great in finery and dress, have acquired a deserved degree of popularity. The hymns which he has published present no excellence either in matter or style, and are therefore little known. His pamphlet was badly spelt and worse printed, and there being only a limited number thrown off, "for the author," it has now become very scarce. Mr. Kennedy may be about 70 years of age, and has a family.

DUNCAN KENNEDY'S COLLECTION OF HYMNS.

"Co'-CHRUINNEACHADH-LAOIDHE agus chantaicibh Spioradail, le Ughdairean Eagsamhail an d'a leabhar. Leabh. I." (*Here follows a Gaelic quotation.*) "Entered in Stationer's Hall. Clo bhuaill 'le D. Mac Cnuidhein, Agus r'an Reic le J. Mac Anliosa Leabhar-reiceadoir ann Peairt: agus J. Mac Anliosa, Leabhar reiceadoir, oscionn na Crois ann Glasgho. 1786." 12mo. pp. 84.
 ————— "Leabh. II." 12mo. pp. 64.

This collection was published by Duncan Kennedy, schoolmaster at Kilmelford, and afterwards accountant in Glasgow, and at present living at Lochgilphead, who formed a collection of Gaelic poetry, in three volumes, folio, (in MS.) now in the possession of the Highland Society of Scotland. The following account of the authors of the work, is taken from the Gaelic Preface, p. 7:—The I. to the XVI. Hymn, by John Campbell, in the parish of Glasrie. The XVIII. Hymn, by John Campbell, schoolmaster in the same parish. The XIX. to the XXIII. Hymn, by a Lady in the parish of Craignish. The XXIV. Hymn contains Bishop Carsewell of Kilmartin's Advice to his Son. The XXV. and XXVI. Hymns, by "Ioin Mac Anleora." The XXVII. Hymn appears to be very old, but the author is not known. The XXVIII. by John Keith. The XXIX. by David MacKellar. The XXX. to the XLI. Hymns are translated from the English by the person who collected and transcribed the whole.

LOUDIN'S SONGS.

"COMH CHRUINNEACHHIDH, Orainnaigh Gaedh-aelach agus Bearla le Donacha Loudin. *Seria mixta joci, Ovid*, Aberrain Clo-bhuailt ann le Sheumais Chalmers, Airson Wm. Sharp, ann 'n Inverness. 1780." 12mo. 6d.

M'CALLUM'S COLLECTION OF POEMS, &c.

"An Original Collection of the Poems of Ossian, Orrann, Ullin, and other Bards, who flourished in the same age. Collected and edited by Hugh and John M'Callum. *Montrose*:-Printed

*at the Review Newspaper Office, for the Editor,
by James Watt, Bookseller. 1816."* 8vo. pp. xci.
241. 59.

The above is dedicated to the Duke of York. In a preface of 81 pages, the Editors inform us, that after an unprejudiced attempt to collect any thing like impartial or authentic information regarding Ossian, they have failed in the attempt; and that the present collection are the Poems which they have collected together in the search. The work contains also a description of Staffa, and an address to the reader. The poems occupy 222 pages, to which are appended various notices of Gaelic Poems, &c. extending to 19 pages. To the book is affixed a list of Subscribers, occupying 59 pages, closely printed in double columns. The printer does not appear to have had a very extensive assortment of types, and where one size failed, he has substituted another, apparently without much thought, as a very little arrangement would have obviated the defect.

ALEXANDER McDONALD'S SONGS.

"AIS-EIRIDH NA SEAN CHANAIN ALBANNAICH: no an nuadh Oranaiche Gaidhealach. Le Alastair Mac Dhonuill, Bailli Chana. Ris am bheil coimh-cheangailte. Eider theangair am mineachadh ann am Beurla gach cruaidh fhacall a tharlas anns an leabhar so. Clo-bhuailt' ann Duneidiunn, go feim an Ughdair. 1751." Fscp. 8vo. pp. 220.

This contains a Dedication in Gaelic, Preface, Glossary, &c.

“AISEIRIDH NA SEAN CHANAIN ALBANNAICH; NO an nuadh Oranaiche Gaidhealach. Le Alastair Mac Dhonuill, Bailli Chana. Clodh bhuailt’ agus r’an reic le Join Orr, Leabhair reiceadoir ann Glasgho. 1764.” 12mo. pp. 96. 1s.

“ORAIN GHAELICH. An nuadh Oranaiche Gaidhealach, le Alastair Mac Dhonuill, Bailli Chana. Ris am bheil coimb-cheangailte, Eider-theangair am mineachadh ann am Beurla gach cruaiigh fhacall a tharlas anns an leabhar so. *Glasgow; Printed by J. Davies, & Co. for James Duncan, Junior, Bookseller, Saltmarket.* 1802.” 12mo. pp. 225. 3s. 6d.

The edition of 1764 contains but 13 poems; these are all included in this last edition, with the addition of other 18, making 31 pieces in all.

Alexander Macdonald, the poet, was the son of Rev. Alexander M'Donald, Episcopal clergyman for the district of Arisaig and Moidart, in the end of the 16th century. On this account he is generally known by the name, *Mao-Mhaighstir Alistir*, or the son of the Rev. Mr. Alexander. Our poet was sent to Glasgow College, after studying for some time under his father. The exact time of his entering the University is not known. His father intended him for his own profession; but it does not appear that the young bard's conduct, whilst at College, or after it, was very satisfactory to the Rev. gentleman; and it appears, on that account, that Alexander's studies were interrupted. After leaving College, he remained for some time at home, and here he first began to devote himself to the muses. His fame for composing, in his native lan-

guage, soon became great; and it is said that he was so undutiful a child that he employed his talents in satirizing his own father. If tradition may be trusted, "the Praise of the Black Campbell," (Moladh a Chaimbeulaich Dhuibh) was spouted by our bard in the face of his parent, at his own door, in reply to a "Di-moladh" which the Rev. gentleman had composed on a herd boy of the name of Campbell, on account of some misconduct, either in the house, or in his vocation of cow-boy. We have not ascertained how long young Alexander remained with his father after this event. It appears, however, that, about this time, or soon thereafter, he became a Catholic, and leaving his paternal home, went to reside in the island of Canna, in the capacity of ground officer, or land-bailiff, to Clanranald. In the preface to his volume of songs, he mentions, that "they were mostly composed for the amusement of a private gentleman." Who this gentleman was it does not appear. But one thing is obvious, that the greater number of the songs contained in the volume were composed during our bard's residence in Canna. The date of this residence seems to have been 1725, or perhaps some years before. Whilst in Canna, Macdonald engaged his talents in compositions of the basest description. Whether this was in consequence of his own depraved taste, or the result of attempting to please the taste of the gentleman for whose amusement the songs were written, we know not. But be this as it may, the compositions themselves show every thing that is low, vile, and disgusting, both in sentiment and language. The character of the pieces to which we especially allude is base even beyond the obscene *jeux d'esprits* of Rochester, and the other bards of the lewd court of Charles II. "Dimoladh Moraig," "Marbh-rann na h-Aigionnaich," &c., are the very quintessence of indecency. We are apt to imagine however, that the depraved taste of the poet's patron was

the principal cause of prostituting the muse of Macdonald. Whilst engaged in his amusement she is the veriest harri-dan, but when she gets free of the bonds of patronage, and is permitted to wander at large, unpampered by the bacchanalian potations of her Canna entertainer, she looks upon nature with a glance of pure and perfect ecstasy, and sings her charms in notes of the sweetest and sublimest poesy. The Odes to Summer and Winter completely verify this assertion. M'Donald left behind him several unpublished pieces, some of which were included in a volume by his son, Ronald, and printed in 1776.

In consequence of Macdonald's turning Catholic, and, perhaps, partly by reason of his dependent situation, he now engaged his muse in the cause of the unfortunate Prince Charles Stewart, the Pretender. He has produced a good many Jacobite pieces of various merit. "An Clò Dubh" is perhaps the best of those which have appeared in print. It is an allegorical song called "Oran Luaidh no Fucaidh." The subject is, apparently, a girl, who has gone away over the sea, whose beautiful tresses and other charms the poet passionately describes in chaste and elegant phraseology, and upon whom he calls to come back to the Highlands, with a choice band of *maidens* (soldiers) for the purpose of *wauking* (drubbing) the *red-cloth* (the red-coats, or English soldiers) completely. Most of our poet's Jacobite lays appear of date after the battle of Culloden; and certainly had there been a censor of the press who understood the Gaelic when they were printing, both the poet and his publisher had unquestionably suffered on the block, considering the severity of the government of the time against the rebellious mountaineers, as Macdonald's songs breathe open and fearless rebellion.

After the Stewart affairs were put into disorder, we learn that Macdonald, to use a common phrase, turned over a new leaf. Although we do not find by any of his pub-

lished writings that he was a despiser of holy things, yet, from the very nature of his creed, he must, at that time, have been a bitter foe to Protestantism. Still, however, we find him in 1740, and prior to that period, engaged as a teacher, in the district of Ardnamurchan, of one of the Schools supported by the Society for Propagating Christian Knowledge in the Highlands and Islands of Scotland. Unless the author of "Marbh-rann na h-Aigionnaich" changed his sentiments however, and unless he changed his religion a second time, he must have been a very unfit person to entrust the care of tender minds to. It is evident, however, that he was a person of some trust with the Society, for he was engaged by them to write a Gaelic and English Vocabulary, about the period above quoted, which was published under their patronage in 1741. We have not obtained any information how long Macdonald was employed in the capacity of Society teacher, but we believe that it was during his residence in Ardnamurchan he wrote the very beautiful description of "Alld an t-Siùcair," or the Sugar-brook, and composed the semi-obscene, satirical tirade against two old fellows in that district, who, in very advanced life, were so notoriously given to lewdness, that they disgraced even the very doubtful morality of Mac Mhaighstir Alistir himself.

Macdonald's knowledge of the Gaelic was extensive and accurate. For recondite terms and phrases, he has been excelled by none save Mr. Maclachlan of Lochaber. The model of orthography which he has exhibited in his Oranaiche, shows that he had paid very strict attention to the genius of the language, for the spelling of that work is very nearly as perfect as that which is now considered absolutely so. Notwithstanding the baseness of many of his compositions, Macdonald has contributed much to Gaelic literature. He has in his "Birlinn" presented us with a specimen of poetry, which, for subject matter, language, harmony, and

strength, is almost unequalled in any language. In 'Moladh' 'Moraig,' we meet with very finely wrought passages. In his ode to summer, he is delightfully redundant in epithets, like the season in its productions, which he describes. The "Lion's Eulogy" breathes Mars throughout: so does the Jacobite song written to the tune of *Waulking o' the Fauld*, beginning "A chomuinn rioghail rùnaich." Our bard, was not, at times scrupulous about the chastity of his style. He did not demur much about introducing a Latin or an English term to suit his rhyme. Upon the whole, however, he was a man of very great natural endowments, an excellent poet and an erudite scholar. The Gael say his poetry is not natural, but the mere effect of education. They generally speak of it therefore as "scholastic," which is with them an epithet of deterioration. It were to be wished, however, that many others of our more popular poets deserved to be considered of the same class with the subject of these observations.

In person, Macdonald was large and ill-favoured. His features were coarse and irregular. His clothes were very sluggishly put on, and generally very dirty. His mouth was continually fringed with a stream of tobacco-juice, of which he chewed a very great quantity. His manner of composition was, to lie on his back in bed, in winter, or on the grass in summer, with a large stone on his breast, muttering to himself in a low whisper his poetical aspirations.

JOHN M'DONALD'S SONGS.

"GITE BLIADHNA UIR ann 'Ntional do dh' Oranibh nua Galic; le Eoin Mac Dhomhnil. Inverneis: Clodh-bhuailt le Young is Imray, leabhar reicad-oiradh. 1802." 12mo. pp. 28.

RONALD M'DONALD'S COLLECTION OF SONGS.

"COMH-CHRUINNEACHIDH ORANNAIGH GAIDHEALACH le Raonuill Macdomhnuil, ann 'n Eilean Eigg. Vol. I. Duneiduinn; Clo-bhuailt' ann le Walter Ruddimann, 1776." 12mo.

"COMH-CHRUINNEACH ORAIN GHAIÐHEALACH, le Raonull Macdhomhnuill, ann an Eilein Eigg, Ath-leasaichte le Paruig Tuairneir. *Glasgow; Printed and Sold by James Duncan, Jun. Bookseller, No. 13, Saltmarket. D. M'Kenzie, Printer. 1809.*" 12mo. 3s. 6d. pp. 387.

Ronald M'Donald, the son of Alexander M'Donald, was a Schoolmaster in the Island of Eigg. His intention was to have published a second volume of more ancient poetry, but this was never carried into effect. Many of the pieces of the first volume are of very considerable merit, but an unpopular system of orthography, and careless revision of the press, has prevented the book from becoming very popular; it contains a satire on Dr. Johnson whose *Journey* was published in 1775. The second edition was considerably altered, by Turner, but not much improved.

ALLAN M'DOUGALL'S COLLECTION OF SONGS.

"ORAIN GHAIÐHEALACHA; le Ailein Dughallah fear-ciùil ann an Ionbhar Lochaidh; maille ri Co' chruinneachadh oran is dhan le Ughdairibh eile. Dun Eidean Clodh-bhuailt' airson an ùgh-

dair le Eoin Moirann an cuirt a Phaitersnich,
1798." 12mo. pp. 222.

A Collection of Poems and Songs, Edited and partly composed, by Allan M'Dougall of Inverlochy, Lochaber. He was assisted by Ewan M'Lachlan, Fortwilliam. M'Dougall's part consists of panegyrics, satires, and love songs—M'Lachlan's of an imitation of Thomson's Seasons, translation of the first two books of the Iliad, with some love songs, etc. The Collection is justly viewed as possessing very considerable merit—the language is pure, the measure just, and the versification harmonious.

Allan M'Dougall was a native of Glenco, in Argyllshire. He was born about the year 1750. When a young man he was bound apprentice to a tailor, who, in those days, itinerated from farm to farm, to supply the country people with such vestments as the industry of the *guidwife* was enabled to prepare for the *shears*. This excursive occupation was very favourable to the acquisition of legendary lore, and our poet, being possessed of a quick fancy, and retentive memory, could not fail to learn much. Allan soon became able to relate a tale in polished and pure language. His quickness of repartee was remarkable. It is said, that from the keenness of his retort on a fellow apprentice one day while they were sewing together, the provoked party thrust his needle into Allan's eye, in consequence of which it by degrees melted away, and the other also through sympathy wore out, so that like Mœonides and Milton, "wisdom at one entrance was for ever shut out" from poor Allan. Our bard, however, could play a little on the violin, and he now employed himself as musician wherever there was occasion for his services. About the year 1790, he and his family went to reside at Inverlochy, about a mile northeast from Fort-

William, where he was furnished with a *cot* and a small patch of ground by Mr. Stewart, who then rented the farm of Inverlochy, and occupied the salmon fishing on the river. Times were better then than they have been since, and he managed between his "cruit" and his muse to provide for his family. His compositions began to increase; and as they increased, they were admired. Allan's fame as a Poet became stamped. His style was pure, his subjects popular, his manner taking, and his selection of airs for his verses exceedingly happy. The public called for his works; and he was induced to prepare them for publication. The celebrated Mr. Ewan MacLachlan, late of Aberdeen, was then a young man, and employed as tutor in the neighbourhood of his native town, Fort-William. Our bard went to this young scholar, himself an assiduous wooer of the celtic muse, and got his compositions committed to writing by him. As Allan's own poems would not make a respectable sized volume, Mr. MacLachlan added to it a few of his own juvenile compositions, together with a selection of other admired pieces. On being published, the volume became extremely popular, and Allan M'Dougall was universally proclaimed the *Poet Laureate* of the Highlands. Indeed there has not appeared a more chaste, sweet, and *idiomatic* composer than Allan since the days of Duncan Bàn MacIntyre. It is to be lamented, however, that our bard indulged too much in the composition of obscene songs.

About sixteen years ago, the late Col. Ronaldson Macdonell of Glengarry, took Allan under his patronage, and supplied him with a comfortable cottage and croft upon his property. Allan now became Glengarry's *Shenachie* and *Bard*; he appeared in the chieftains train upon festive and remarkable occasions, pouring forth his minstrelsy to enliven the gay scene, and inspire his hearers with the spirit of the days of ancient chivalry. Although Allan

became thus by merit, family bard to Glengarry, he did not cease to compose for the public amusement. He produced many songs equally popular with his former ones during his residence at Invergarry; and, shortly before his death, he republished his volume, including some of his later compositions, but this edition we have not met with.

In personal appearance Allan M'Dougall was thin and slender, and in size he was rather diminutive. He always dressed in the low country fashion; generally appeared in a blue great coat, and wore a *hat*! He was always led, either by his wife or one of his daughters, of whom he had several, and all very handsome. He generally wore a black fillet over his eyes. After becoming family bard to Glengarry, Allan's appearance was totally changed for the better. The chieftain clad him in a garb appropriate to his vocation, and it was pleasant to see the old man in the train of the Highland "Flath," equipped in his *trews*, his shoulder plaid, black belt, and blue bonnet, with the heather sprigs blooming in the summer sunbeams above his floating locks. Allan may be looked upon as the last family bard. He died in 1829, and is buried at Kilianain.

M'FADYEN'S HYMNS.

"LAOIDHE SPIORADAIL: Air an cur r'a cheilè le Donnachudh MacPhaidain an Sràdh Lachlan. Air an Amharc-aris agus air an ceart chomharachadh le Aoilainuighe arid an'n Aoil-Tigh Glasachadh. Glasachadh; Clòdh-bhuailt 'le Rob. Mac Dhonnachuidh, 1770." 12mo. pp. 36.

This very rare work contains a short address to the christian reader in verse, and 21 Hymns. We have not been able to obtain any information concerning Macphaiden

the author, but the "*Aoilainuighe*," or student who acted as editor was probably M'Lachlan, who is again mentioned at page 94, of this work.

PETER M'FARLANE'S COLLECTION OF
POEMS, &c. (Has Two Titles.)

"A Choice Collection of Gaelic Poems, with the third book of Homer's Iliad, translated into Gaelic; to which are added, Galgacu's Speech to the Caledonians, Pyrrhus, and Fabritius, &c. *Edinburgh; Printed by C. Stewart, and Sold by D. Thomson, Greenock; J. Young, & Co. Inverness; and D. Peat, Perth.* 1813."

"Co CHRUIÑNEACHADH De Dh' Orain agus De Luinneagaibh Thaghta Ghaélach, maille ris an Treas Duan de Sgeulachd na Troidhe air a chuir an Gaelig' o'n Ghreugais, &c. &c. le P. Macpharlain." (*Here follows a long Gaelic quotation from M'Intyre.*) "Dun-Eudainn Clo bhualte le T. Stiubhart. 1813." 12mo. 3s.

JOHN M'GREGOR'S SONGS.

"ORAIN GHAEELACH le Iain Mac-Ghrigair. (*Here follows a quotation from Smith's Poems.*) *Edin-Bruaich Clo-bhuailt le Adhamh MacNeill agus a chuideachd, 1801.*" 12mo. pp. 227, 3s. 6d.

JAMES M'GREGOR'S HYMNS.

"DAIN A CHOMHNA CRABHUIDH, le Seumais Macghriogair, Searmonaich an t-soisgeil an America mu thuath. *Glascho: Clo-bhuailte le Og & Gallie, 1819.*" 12mo. 1s.

“**DAIN a CHOMHADH CRABHUIDH** le Seumas Mac-Ghriogair Searmonaich an t-soisgeil 'an America mu thuath. Glaschu Clo-bhuailte le Eoin Graham & Co. 136, Trongate. Agus r'an reic le M. Ogle, 1825.” 12mo. pp. 92, 1s.

“**DAIN a CHOMHNADH CRABHUIDH** le Seumais Mac-ghriogair, searmonaich an t-soisgeil 'n America mu thuath, an treas clo-bhualadh gu mòr air a Leasachadh, Glasgow, John Reid, 58, Hutcheson Street; Edinburgh, H. Constable, and Waugh & Innes; London, John Leslie, 1, Little Queen Street, Holborn; Gray & Bowen, Boston, (U. S.;) Perthes & Besser, Hamburg, 1831.” 18mo. pp. 116. 1s.

The first edition of this book is full of typographical errors—the second edition contains all the errors of the first, including many new ones, as the correcting of the press was left entirely to the printers. The third edition was carefully revised by John Sinclair, and *all* the errors of former editions expunged.

James M'Gregor was a native of Perthshire. He was born and brought up in the vicinity of Comrie on the romantic banks of Loch Earne. He not only spoke the Gaelic with fluency, but wrote it with elegance and precision, which in those days was a rare attainment.

After passing through the necessary seminaries and halls of learning at the early age of about 21, he was licensed to preach by the General Associate Synod. Nearly half a century ago, although his prospects of a charge in this country were very encouraging, upon a requisition being received from Nova Scotia for a minister, actuated by an

ardent piety, and a more than ordinary vigour of mind, he crossed the Atlantic, to preach the Gospel to those who *dwelt solitarily in the wood*. He here entered on a field boundless in extent as in difficulties. The Eastern part of Nova Scotia, and the adjacent Islands of Cape Breton and Prince Edward were all before him. The inhabitants were few and far apart—roads in that region were an invention of a later day—the site of the town of Pictou contained one or two houses, and it was not an easy matter to travel to the next hamlet—marked trees, a pocket compass, or an Indian, were his only guides through the wilderness in these early times, but the people were in need of the Gospel; and that, to Dr. M'Gregor, was sufficient to call forth all his exertions. It would be difficult to justify his constant exposure of person by night and by day, and his almost superhuman exertions from week to week, and year to year. A plank was oft his bed, and a potatoe his fare. Sleep was frequently a stranger to him for several nights together.

Toward the close of his life and ministry, we regret to say, that the comfort of this venerable man of God was embittered, and his congregation rent by the intrusion of a stranger into his labours; and still more to add, that party-spirit supplanted the feelings of gratitude, and not a few who owed much to him, when none other would come over to help them, deserted his ministry for that of another, certainly not more able, or affectionate, or evangelical.

Nothing, however, could divert his benevolent spirit from its predominant bent. Attached to the land of his Fathers, and anxious to promote the best interests of his countrymen at home—to edify those by his pen, whom he could no longer reach by his voice—he conceived the design of clothing the doctrines of the gospel in Gaelic versification, that he might unite the best instructions with the

sweetest melodies of his native land. The execution of this purpose has produced the little volume of Hymns which bears his name.

M'Gregor may be regarded as the Apostle of N. Scotia, or at least of the District of Pictou. Doubtless, others have laboured in other parts of the Colony with laudable industry as well as with desirable success, and deserved their meed of praise. Nay one or two had preceded him on that scene of ministry. But he was best known in this western part of Scotland, therefore most frequently mentioned there and very highly, as well as justly, esteemed. In proof of this last statement, one fact, which is honourable to all the parties concerned, deserves to be recorded. No sooner were his character and claims notified to the Members of the University of Glasgow, than the senate unanimously agreed to confer upon him the title of D.D.; an honour which he amply merited by his attainments and his services, but which, coming from his native land and from a literary quarter so highly respectable, would be received by him with peculiar interest, and would contribute, there can be no doubt, unsolicited and unexpected as it was on his part, to shed a gleam of light upon the evening of his life, and to cheer him amid the causes of depression which arose from the failure of nature, and the fickleness of some of his former friends.

Besides being a man of ardent piety, of determined resolution, of expansive benevolence, and of devoted spirit, he was a Divine of no small reach of thought, and a Poet of considerable genius. His letters, which he wrote on behalf of the church in that distant land, exhibit a charming and touching simplicity; some of his essays, published in a religious periodical in this country, show that he was possessed of an independent turn of thinking; and the small volume which is noticed here, is believed to be the last of his printed works, and demonstrates, as well as the tenor of

his whole life, that he loved to consecrate the crowning and the most powerful efforts of his mind, to the glory of God, and the good of his countrymen.

In the spring of 1828 he was seized with epilepsy; and at Pictou, on the 1st of March, 1830, at the age of 70, he experienced a return, which terminated in his death on the 3d. His funeral was attended by an immense assemblage from all parts of the district. For 46 years this excellent Divine had laboured in Pictou; and there never lived a man more universally esteemed and beloved.

DUNCAN M'INTYRE'S SONGS.

“ORAIN GHAIÐHEALACH, le Donchadh Mac-an-t-soir. *Edinburgh*, 1768.” 12mo. pp. 162.

“ORAIN GHAIÐHEALACH le Donnchadh Macant-saoir. Clo-bhuailt'ann Duneidiunn, gu fein an Ughdair, 1790.” 12mo. pp. 252. 3s.

“ORAIN GHAIÐHEALACH le Donnchadh Mac-an-t-saoir. Clodh-bhuailte 'an Dun-eidin, le Tomais Oliver, air son an Ughdair, 1804.” 18mo. pp. 245.

This last edition contains 60 poems and songs, and the copy in our possession has a supplement of three leaves, containing an Elegy on a Dog, by M'Intyre, and “Rann a rinneadh le Iain Macantsaoir 'san Oban.” This begins

“Deoch slàinte Dhonacha' Bhain nan oran.”

This veteran, and venerable Poet, was born in Druim-laighart, Glenorchay, Argyllshire, on the 20th March, 1724. He fought at the memorable battle of Falkirk, on the 17th January, 1745, under the command of

the gallant Colonel Campbell of Carwhin where he had the misfortune to lose his sword, (*Claidheamh ceannard chloin an Leasdair*) of which he has given such a minute description in his admirable song on that memorable day. Being a most excellent marksman, he was afterwards appointed forester to the Right Hon. the Earl of Breadalbane, in *Coire-Cheathaich & Bein Dourain*, and thereafter to His Grace the Duke of Argyle, in *Buachill-Eite*. He afterwards served in one of the Earl of Breadalbane's fencible regiments, raised in the year 1793, wherein he continued until it was discharged in 1799, and from that period until his death, he lived a retired life, rendered not uncomfortable by the beneficence of that nobleman. The chief amusements of his youth were fowling and fishing. In his young days he was remarkably handsome, and throughout his whole life, possessed a very easy and agreeable disposition. Although when provoked, his enemies generally felt the effects of his pride and resentment, yet to his benefactors he was equally grateful. He was like all the rest of the poets, very fond of company, and a cheerful glass, and was not only very agreeable over his bottle, but also very circumspect. Although M^cIntyre discovered an early inclination to poetry, he never produced any thing worthy of much notice, till the memorable battle of Falkirk, a description of which composes the first song in the valuable collection published by him. The collection contains Lyric, Comic, Epic, and Religious compositions, of such merit as renders it difficult to say in what department of poetry this writer most excelled. At a period less remote than that in which this celebrated author was born, public schools were but thinly established in the Highlands of Scotland; he therefore had not the benefit of any education, nor the advantage of reading the productions of other authors; yet notwithstanding, the whole poems and songs contained in the admirable collection published by him,

are solely of his own composition, unassisted by any thing but the direction and power of his own genius. His poetical talents therefore justly entitle him to rank among the first of Celtic Bards, for all good judges of Celtic poetry agree, that nothing like the purity of his Gaelic, and the style of his poetry has appeared in the Highlands of Scotland, since the days of his countryman, Ossian. Of *Donncha Ban* it might justly be said,

“ *Na’n leabhadh eas’s oig gach oraid is sgeul,*

“ *Cha cuireadh beo no marbh glasghairm air a bheul.*”

He died at Edinburgh in October 1812.

ALEXANDER MACKAY’S SONGS, &c.

(Has two Titles.)

“Original Songs and Poems in English and Gaelic By Alexander Mackay, Butler at Moyhall.” (Quotation.) “*Inverness, Printed at the Journal Office, 1821.*”

“Orain agus Dain ann an Gaelic agus am Beurla, nach robh riamh roimh dealbh-bhuailte, le Alistair Mac-aridh.” (Quotation) “*Inbhionis : dealbh-bhuailte le Seumais Friscal, 1821.*” 12mo. pp. 178. 5s.

The English portion of this work occupies 76 pages, and the Gaelic 102; there is also prefixed a dedication to the Marquis of Huntly, and a preface of 4 pages. At the end is appended a page of Errata, and a list of Subscribers occupying 18 pages.

KENNETH M’KENZIE’S SONGS.

“ORAIN GHAIÐHEALACH, AGUS BEARLA air an Eadar-theangacha le Coinneach Mac’ Coinnich ann

an Caisteal-an le'air faisg air Inernis. Clo-bhquait' ann Duneadainn, air son an Ughdair, 1792. Price Three Shillings." 12mo. pp. 240.

To this work is appended, a list of Subscribers, extending to 31 pages. The Collection is partly original Gaelic, and partly translated from the Scotch and English. Many of the pieces are possessed of considerable merit, and the translations, although showing evident marks of carelessness and want of study, are pretty well assimilated to the Gaelic idiom.

JOHN M'LACHLAN'S SONG ON DR. M'LACHLAN.

"ORAN MOLAI DH do Dhoctair Donnal MacLachainn, air dha a dhuthaich fhagail; a dhol don na Innsinn anns an Bliadhna 1818, air a dheanadh le Iain MacLachainn, Bard aig a Chlachan Shaoleach. Glasachu: Donacha Maccoinnich, clo-chualadair, 1819." 12mo. pp. 8.

ELEGY ON THE DEATH OF DR. MACLACHLAN.

"MARBH-ROINN an Leigh MhicLachluin leis an Ughdair: Maille ri Sean Duanag Ghaoidhealach do Chaillain treas Iarla Earraghaidheal, air a chur ris an Obair sò air iartas Lach. Mhic Lachluin, Aoilainuighe an 'n Aoil-tigh Glasachadh: Ris an iomlan 'ta air na chur le Roinn Mholluidh a rinneadh do mhac Lachluin ó sheann' air an cur ra cheil' (a mhead 's a d'fhaoite dhiu fhaotin) agus na roinn leannas le Domhnul Mac Bhraine Marsont' an 'an Glasachadhus. Agus air an Clodh Bhualadh air iartas san." 12mo. pp. 12. [1770.]

This rare Tract contains four different pieces. The Poem on the Earl of Argyle is not the same as the one in the Highland Society's old manuscript.

M'LEAN'S SONGS.

- "ORAIN NUADHA Ghaedhlach, le Jain MacIleain, annan Eilean Tirreadh an Siorramachd Earragh-aedheal; maille ri beagan do Cho-chruinneachadh taghte nach robh riamh roimhe ann 'n Clo bualadh." (*Here follows a quotation in Gaelic.*)
 "Duneudainn; Clo bhuailte air son an ughdair, le R. Meinnearach, 1818." 12mo. pp. 256.

M'LEOD'S SONGS.

- "ORAIN NUADH Ghaeleach; maille ri beagain do Cho-chruinneachadh urramach na'n aireamh. Le Domhnul MacLeod ann an Durinish, sa'n Eilean Sciatheanach." (*Here follows a quotation.*)
 "Inbhirneis: Clodh bhuailt agus r'an reic le Eoin Young, airson an Udair, 1811." 8vo. pp. 272.

M'PHERSON'S SONGS.

- "ORAIN Ghaelic le Alastoir MacPhearsoin." (*Here follows a Gaelic quotation.*) "Ann Glasacho Clodh bhuailte airson an Ughdair; le Uilleam Mac'ille 'mhaoi, 1796." 12mo.

DONALD MATHESON'S HYMNS.

- "LAOIDHEAN SPIORADAIL, le Domhnall Matha-nach, duine urramach diadhaidh, a bha ann an

Sgìre Chil-donnain, an Cataobh." (*Here follows a Gaelic quotation.*) "An dara clodh-bhualadh, ath-leasaichte agus meudaichte. Bal-dhuthais : Clodh-bhuailte le Coinnach Dughlas agus a chuideachd. 1825." 12mo. pp. 52. 6d.

The first edition we have not seen. The author was a native of Sutherlandshire, and resided, from his youth, in the heights of the Parish of Kildonon. He was born in 1719, and died in 1782. The work was published after his death by some of his friends, and the Advertisement bears the signatures of "John M'Donald," and "John Kennedy."

JOHN MORRISON'S HYMNS.

"DAIN SPIORADAIL le Eoin Morrison o'n Eilein Sgiat-hanach. *Glasgow: Published by Maurice Ogle. 1828. A. Young. Printer.*" 12mo. 6d.

The above was the production of a blind man, they were copied from his mouth by a Schoolmaster in the Highlands, and sent to Glasgow under the auspices of the Rev. D. Ranken, South Knapdale; and the Rev. Dr. M'Leod of Campsie, but the Printer declaring the MS. unreadable, it was given to Mr. Lachlan M'Lean, who recopied it, and obtained the author's consent to write three Hymns himself; viz. the first two and the last.

JAMES MUNRO'S COLLECTION OF SONGS.

"AN T-AILLEGAN; comh-chruinneachadh Dhan-Oran, agus Dhuanag. Le Seumas Munro, Glas-

ghu Clo-bhuailte airson W. R. M'Phun. 1830." 32mo. pp. 64. 6d.
 " —————, 1832." 32mo. pp. 64. 6d.

This Collection is embellished with a neat Engraving.

This is the prettiest song book ever printed. It contains the very cream of Gaelic song. There are several original pieces in it by the compiler himself, some of which have become very popular. The publisher curtailed some of the original matter intended for this work, especially a Gaelic preface, explanatory of the reason for making some very slight changes on the orthography.

Mr. Munro is a native of Fort William in Lochaber. He early discovered a strong predilection to the study of Gaelic and thence to that of general philology. He for some time studied the Law, but conceiving a dislike to it, has ever since followed the profession of Teaching. He is at present engaged as one of the General Assembly's teachers at Carradale, in Argyleshire.

JOHN MUNRO'S COLLECTION OF HYMNS.

" DANA SPIORADAIL ann an da Earrann. A cheud earrann air dhoigh araidh, arson Cloinne agus muinntir Oga : an dara earrann arson muinntir aig gach aois." (*Here follows a quotation from M'Gregor's Hymns.*) " Glascho clo-bhuailte le D. Maccoinich, 1819." 18mo. pp. 72. 1s.

The second part has no separate titling, and the paging of both is continuous. The work, although anonymous, was the production of John Munro, Esq., accountant in Glasgow, who undertook it at the request of Dr. Brown. The first part contains Hymn I., from the col-

lection of Wm. Gordon. Hymn II.—XXIV., translated from the English by Mr. Munro, and Hymn XXV. original by Mr. Munro. The second part consists of the cream of Dr. Smith's New Testament Psalms; and some of Dr. Dewar's Hymns considerably altered, with the addition of a few from Wm. Gordon's collection, and one or two translations from the English and original Hymns by Mr. Munro.

OSSIAN'S POEMS.

“THE POEMS OF OSSIAN, in the Original Gaelic, with a literal Translation into Latin, by the late Robert Macfarlan, A.M., together with a Dissertation on the Authenticity of the Poems, by Sir John Sinclair, Bart., and a Translation from the Italian of the Abbè Cesarotti's Dissertation on the Controversy respecting the Authenticity of Ossian, with Notes and a supplementary Essay, by John M'Arthur, LL.D., published under the sanction of the Highland Society of London. *Magna est veritas et praevalabit.* Vol. I. London; Printed by W. Bulmer & Co. Cleveland Row; sold by G. & W. Nicol, Booksellers, to his Majesty, Pall Mall; Creech, Bell & Bradfute, Constable & Co. Edinburgh; and Archer, Dublin. 1807.” pp. ccxxxii. 278.

“—————, Vol. II.” pp. 390.

“—————, Vol. III.” pp. 576.

The above is printed on a superfine paper, and contains, besides what is mentioned on the title page, an ideal Portrait of Ossian, Notices of Gaelic Books and MSS.

The published price of the Demy paper was 2*l.* 2*s.*, and of the Royal paper 3*l.* 13*s.* 6*d.*

“**DANA OISEIN MHIĆ FHINN**, air an cur amach airson maith coitcheannta muinntir na Gaeltachd. Duneidin ; clo-bhuailte le Tearlach Stuibhart. 1818.” 8vo. pp. 344.

This is a copy of the Gaelic contained in Sir John Sinclair's splendid edition of Ossian, and was printed at the expense of Sir J. Macgregor Murray and other gentlemen, for the purpose of being distributed among the Highlanders, to preserve as much as possible their ancient chivalric spirit, by giving them an opportunity of *reading* the valorous exploits of their ancestors, as the *reciting* of them had then nearly ceased. Accordingly there was a copy sent for the use of every parish school in the Highlands. These copies were addressed to the care of the parish ministers ; but, whether from a curiosity to have a copy of Ossian themselves in the original, or from a supposition that the book would be useless to most of the raw disciples of a rustic school, many of these copies were never given up to their destined purpose, and we yet occasionally meet with the identical copies thus meant for general use, and for promoting a laudable object, lying dormant on the dusty shelves of a manse library, with the donatory ticket still fresh upon some, and taken off others !!

SMITH'S COLLECTIONS OF POEMS.

“**SEAN DANA** ; le Oisian, Orran, Ullinn, &c. &c. Ancient Poems of Ossian, Orran, Ullinn, &c., collected in the Western Highlands and Isles ; being the Originals of the Translations some time

ago published in the Gaelic Antiquities. By John Smith, D.D., Minister of the Gospel at Campbelton." (*Here follow three lines of a Latin poetical quotation.*) *Edinburgh: Printed for Charles Elliot; and for C. Elliot, T. Kay & Co., No. 332, opposite Somerset House, Strand, London. 1787.* pp. 174. 4to.

"—————." 8vo. 7s.

"DAN AN DEIRG agus Tiomna Ghuill. Dargo and Gaul; two ancient Gaelic Poems; some time ago translated in the Gaelic Antiquities, and now published in the Original, with Notes, &c. By John Smith. *Edinburgh: Printed for C. Elliot; and C. Elliot & Co., opposite Somerset House, Strand, London, 1787.*" 8vo. pp. 66.

A. & D. STEWART'S COLLECTION OF POEMS.

"COCHRUIÑNEACHA TAOGHTA DE SHAOTHAIR NAM BARD GAELACH. A choice collection of the Works of the Highland Bards, collected in the Highlands and Isles, by Alexander and Donald Stewart, A.M." (*Here follows a Latin poetical quotation.*) "In 2 volumes. Duneidin: Clodhbhuailt' le T. Stiuart, 1804." 8vo. pp. 600.

The paging of both the volumes is continuous: at the end of the second volume there is a vocabulary of Gaelic words extending to seven pages.

"This selection was made in the Highlands and Isles, and contains many epistles and fragments of the most eminent bards of the last four centuries, with several pieces

ascribed to Ossian ; among others, the original of M'Pherson's Darthula, Conlach, and Cuthonn, &c. It contains also many poems and songs, composed by Robert MacKay, the celebrated Bard of Sutherland ; Mary MacLeod, the harmonious Poetess of Skye ; John MacCodrum, of Uist, Sir James M'Donald's famous Bard ; Hector Macleod and Archibald MacDonald, of South Uist ; Roderick Morison, of Skye ; John M'Lean, of Mull ; John M'Donald, of Lochaber ; with many others. We cannot omit mentioning the second song, composed by the Rev. Mr. MacLaggan, late Minister of Blair of Athol, to the 42d Regiment after the battle of Alexandria ; in which song he pathetically laments those who fell in battle, and raises their fame like another Ossian."—*Sir John Sinclair's Notices of Gaelic Books, appended to Ossian's Poems.—Vol. III.*

The Stewarts' collection, besides the above, contains also a few of the compositions of William Ross, whose works were never published entire ; and as very little is known of him, we subjoin the following short notice of his life.

This sweet and moral bard was a native of Gareloch in Ross-shire. He is sometimes styled the Lochcarron poet, from having resided sometime upon the picturesque margin of that Loch. William Ross was born sometime in the beginning of the 18th century, and it appears from the classical allusions which occur in his works that he had received a more than ordinary education. But what was the real extent of his education we cannot exactly determine. His works, so far as known to us, have never been published separately ; but a few of his odes have been given in some of the most popular collections of Gaelic songs. Ross chiefly delighted in pastoral poetry, of which he seized the true and genuine spirit. His "praise of the Highland maid," is a masterpiece in this species of composition. It embraces every thing that is lovely in a rural

scene; and the description is couched in the most appropriate language. The Gareloch bard was greatly alive to the force of female beauty. He loved a coy maid; but was rejected. Still the course of his affection could not be diverted from its object—he sung her charms;—he had her always present to his imagination;—her rejection of him preyed so upon his mind and constitution that he pined, and became evidently a victim to consumption. In this state he sought the aid of medical advice; but in his own glens he could find no relief. He was therefore induced to go to Edinburgh to try what the Faculty there could do for him. They did all they could; but the disease had taken too sure a hold of its victim. Ross's life became weary to him. An invincible desire to revisit the scenes of his youthful love seized him. This desire he poured forth in the beautiful lyric, “*E, ho ró, mo rún an Cailín,*” where he doats on the dear *name* of her whose image filled his breast, but who, unconscious to the bard, now blessed the arms of another. He left Edinburgh with a faint degree of hope beaming in his soul, that on revisiting the scene of his youth, still glowing with the long continued and faithful vows of his early love, his mistress might pity him and relent; but on arriving, and learning that the idol whom he worshipped so fervently was for ever torn from him, the stroke was too much for his love-worn frame; he drew a few bitter sighs, and closed his eyes on love and poetry for ever.

ROBERT STEWART'S SONGS.

“ORAIN GHAELACH, agus Bheurla-Ghaelach le Raibaid Stiubhard. Clo-bhuailt' an Duneidin le C. Stiubhard, 1802.” 12mo.

PETER TURNER'S COLLECTION.

"COMHCHRUINNEACHA DO DH' ORAIN TAGHTA, GHAIÐHEALACH, nach robh riamh roimhe clo-bhuailte gus a nis, air an tional o mheadhair, air feadh Gaidhealtachd a's Eileine na h-Alba, le Paruig Mac-an-Tuairneir, Duneidionn: Clo-bhuailte air son an Ughdair, le T. Stiubhard, 1813." 8vo. pp. 402. 7s.

Turner's Collection contains 121 songs; of these 19 are by *Iain Lom*, i. e. John Macdonald, 11 by Rob Donn, 3 by Margaret M'Lachlan, 5 by Allan Buidhe (M'Dugal,) 2 by Iain Brun, and 1 by Alexander M'Donald.

Iain Lom, or John Macdonald of the family of Keppoch, was sometimes called *Iain Mantach*, from an impediment in his speech; he lived in the reigns of Charles the First, and Second, and died at a very advanced age about the year 1710.

He was a poet of great merit, and wrote as many poems as would form a considerable volume. It is said that he received a yearly pension from Charles II. as his *Bard*. His poems relate chiefly to the persons and the events of his own times, and are well deserving of a separate publication.

Allan Mac Dougall, or *Ailean Buidhe nan oran*, i. e. the yellow haired Bard, was a native of Argyleshire, and lived in Glendovan on the west side of Lochawe, as a farmer and grazier. He was a bachelor, and excelled as a satirical poet of great wit and humour. Though not equal to Macdonald, or M'Intyre in descriptive poetry, he was a better satirist. M'Donald in his *Mi-Mhola Moraig*, makes the heroine of the piece threaten himself with Allan's satire. The time of his death is not known.

INVERNESS COLLECTIONS.

"CO CHRUIINNEACHADH NUADH DO DH'ORANNIBH GAIDHEALACH." (*Here follows a quotation from Ossian.*) "Inbhirneis, Clodh-bhuailt airson agus ra'n reic le Eoin Young Leabhar reicadair, 1806." 12mo. 3s. pp. 203.

"CO-CHRUINNEACHA DHAN, ORAIN, &c. &c. A collection of Original Poems, Songs, &c., taken from Oral Recitation, in various parts of the Highlands and Islands of Scotland, during the last twenty years. To which are added, Notes, Biographical, Critical, and Explanatory. Inbhirnis Dealbh-bhuailt le Seumas Friseal, 1821." Price 5s." 12mo. pp. 216.

HYMN OF PRAISE, &c.

"LAOIDH-CHLIU agus Bhuidheachas do Dhia arson a Thiolaicigh uille, &c., agus Laoidh Mhollaidh, Jude 24, 25. A Hymn of praise and thanks to God for all his Mercies, &c, and Doxology, Jude 24, 25. Clo-bhuailt ann Glassacha. Gu feim Join Orr, agus r'a chreic ag a bhuth-san ann a margadh an-t-sallain, am bliadhna air Tighearna, 1752." 12mo. pp. 8.

This contains English on the one side of the page, and Gaelic on the other.

LITTLE BIRDS.

"EOIN BHEAG NAN CREAGAIBH AOSDA; chruinneacha taogha do dh' Orain Ghaelic." (*Here*

follow some quotations.) "Glasgow: Printed by D. M'Kenzie, for M'Kenzie & Hutchison, Booksellers, 16, Saltmarket. 1819." 12mo.

Of this collection, all we ever saw was a fragment of 12 pages, it was got up by Gregor M'Gregor a Gaelic School-master, in the Old Grammar School Wynd of Glasgow.

MELODIOUS WARBLER.

"CEILLEIREAN BINN NAN CREAGAN AOSDA; cruinneachadh taghte do dh' Orain Ghaelic, ann an da Earrain. Earrain 1." (*Here follows a Gaelic quotation.*) "The Melodious Warbler of the Aged Rocks, a selection of Gaelic Songs, in Two Parts. Part 1." (*Here follows an English quotation.*) "Glasgow: Printed by D. M'Kenzie, for the Publisher. Sold by M'Kenzie & Hutchison, Booksellers, 16, Saltmarket. 1819." 12mo. pp. 36. 6d.

The Publisher at the end says, that if encouragement is given he will publish the remaining part, but we believe no more ever appeared; it was the same work as the former, with an altered title—a few editions and corrections, edited by the same person.

MIRTHFUL SONGS.

"AN SUGRADH, no Orain Aighir agus criodhalais; mu Ghaol, suirbheadh, bachuil, &c. &c. A Cheud uair. Clo-bhuailt ann Dun-eudain le Tomais Forrest, 1777. Price 4d." 12mo. pp. 52.

This has a Scotch Thistle on the title page. The only copy we have seen of it is in the Library of the College of Glasgow.

SONGS. No Title, but contains as under :—

“ Laoidh an Amadain Mhoir.”—“ Oran do dhaoine uaisle an Eilein Sgiathanaich le Lachunn Mac Ionmhuin, do ’m bu cho-ainm Lachunn Mac Thearlaich oig.”—“ Roghal agus Caristine.”
12mo. pp. 12. 2d.

Printed by Thomas Duncan, Glasgow, about 1800.

AN ELEGY ON SHERIFF M’CULLOCH.

“ MARBH-RANN DO SHERRA M’CULLOCH, a bhathadh air a Phort-mhor fagus do Dhornoch.” 12mo.

The above had neither title page nor printer’s name; we rather think it was only a fragment; and that the book contained originally twelve pages. The elegy on M’Culloch occupies eight pages, and there follows part of a Song, with the title—“ Marbh-rann do’n Mhuintear a bhathadh aig Nuafoundland air an Laong’ chaidh e Gallaobh.”

SCOTCH AND GAELIC SONGS.

“ A Choice Collection of Scotch Songs with Gaelic Translations, arranged on opposite pages. Second edition enlarged and improved. *Inverness; D. Morrison & Co.* 1829.” 18mo. pp. 34. 6d.

BLACK MARY.

The only piece of Gaelic Poetry, set to Music, in a separate form, that we have seen, is the following, printed upon two folio leaves:—

“BLACK MARY, a favourite old Gaelic Song, set for the Voice, Piano-Forte, Flute, or Violin. Entered in Stationers’ Hall. Price 6d. *Edin’ : Printed and Sold by J. Watlen, 34, North Bridge ; and No. 1, Charlotte Row, Long Lane, Southwark, London.*

SONGS.

Attached to the History of the Feuds of the Gaelic Clans, there is a collection of Gaelic Songs, of which the title is thus expressed:—

“A COLLECTION OF CURIOUS SONGS, in the Gaelic Language, published from an Original Manuscript. *Glasgow : Printed by J. & J. Robertson, for John Gillies, Perth, 1780.*” They occupy 38 12mo. pages.

Besides the Works and editions of Works quoted in the above collection of Gaelic poetical writers, we observe the following in the list, by Sir John Sinclair, Bart., appended to his edition of Ossian.

“JOHN BROWN’S RANNAIBH NUADH. 1785.”

This is a congratulatory poem on the Restoration of the Forfeited Estates, by John Brown, genealogist to His

Royal Highness the Prince of Wales. It is an historical rhapsody with notes in English, and contains a panegyric on the Highland dress newly restored, after it had been prohibited during 40 years.

“CHRISTIAN CAMERON’S POEMS on Love, Gratitude, etc.”

She belonged to Comrie, Strathearn, her verses are harmonious, and possess much of the purity and idiom of the language, though her local situation was not very favourable.

“DONALD CAMERON’S POEMS and SONGS, partly collected, and partly original—consisting chiefly of Panegyrics and Satires.”

We have not been able to procure any information regarding this Poet.

“ANGUS CAMPBELL’S SONGS.”

He belonged to Braidalban—the Songs are on different subjects, full of mirth and pleasantry. His language and measure are in general good, and his orthography is much approved.

“DUNCAN LOTHIAN’S COLLECTION OF POEMS AND HYMNS.”

He belonged to Glenlyon, Perthshire.

“DONALD M’KENZIE’S CONGRATULATORY POEM on the Restoration of the Forfeited Estates.”

He belonged to Inverary.

"PETER STUART'S POEMS." 8vo. Monteith. 1783.

He was Schoolmaster at Lochaird.

We have also heard of the following Collections of Poems, etc., but have never met with any of them.

"WILLIAM GORDON'S POEMS AND HYMNS."

William Gordon was a native of the parish of Crieich in Sutherlandshire, and the Poems are said to have been published when he was in the Ray Fencibles, in Ireland, in 1802.

"GEORGE ROSS GORDON'S POEMS AND SONGS."

"THOMAS FORD HILL'S COLLECTION OF ANCIENT ERSE POEMS." 8vo. Lond. 1784.

Mr. Hill was a native of England; his Work consists of a few Poems which he collected during a tour through the Highlands, in 1780. The Poems are exceedingly incorrect, owing to the corrupted source from which they were obtained, and Mr. Hill's unacquaintance with the Gaelic. The Work did not even enjoy the benefit of any one acquainted with the Gaelic in passing through the press. The Highland Society of Scotland in their Report on the authenticity of Ossian, give Mr. Hill great credit for his labours, and only blame him for imagining that in a short tour through the Highlands, it was possible for him to make a correct collection. They were originally published in the Gentleman's Magazine, and afterwards in the above separate form.

"M'KELLAR'S HYMNS."

Printed at Glasgow, about the year 1750.

ORIGINAL PROSE WORKS.

Gaelic literature is much more meagre in this department than in any other; the following very few Works are all we have been able to pick up, and we believe, that if not all, they are nearly all that have been printed.

BEITH ON BAPTISM.

“DEARBHAIDHEAN an aghaidh Teagasgnan anabaisteach : a’ nochdadh gur coir naoidheana a bhais-teadh, agus gu bheil an t’ Ordugh sin gu h-ìomchuidh air a fhrithealadh, o’n leth a muigh, le Uisg’ a dhortadh no ’chrathadh. Le A. Beith, Ministear ’san Oban.” (*Here follow three quotations.*) “ Glaschu Clo-bhuailte le A. Young, agus r’an reic le M. Ogle. 1824.” 18mo. pp. 130. 1s.

BEITH'S CATECHISM ON BAPTISM.

“ LEABHAR CHEISTAN mu Nadur a Bhaistidh airson Seòladh agus cuideachadh Pharantan ’n an Dleasnas a thaobh an ordugh so. Maille ri earail Dhoibhsadh a tha cuir an dleasnas ’san nì so annan beag suim. Le A. Beith, Ministear. Glascho : Clo-bhuailte le A. Young, agus r’ an reic le M. Ogle, Wilson Street. 1827. Price Threepence.” 18mo.

CRAWFORD'S SERMON.

"SEARMOIN DO MHNAI' chuaidh a sgrìobhadh ann sa Bhliadhna, 1795, le D. Crawford, Minr. 'S fear-cuidich, Minisdeir Chille-moire ann an Arrain. '*In virtute decus.*' Ann an Subhailcean tha mais. Air na cuir chum dealbh leubhaidh le Seumas Gillies, Fear-reic. Leabhraichean ann Glasgho, 1795." 12mo. pp. 68.

DR. DANIEL DEWAR'S SERMON.

"SEARMOIN anns's am bheil Fulangais Chrìosd air a thorit fanear, mar Bhrosnacha chum naom-bachd. Maille ri Earail mu dhamhsa. Le D. Dewar. *London: Printed for Williams & Smith, Stationer's Court, by S. & C. M'Dowall, 95, Leadenhall Street. 1805.*" 8vo. pp. 46. 1s.

DR. DANIEL DEWAR'S GAELIC PREACHER.

"The Gaelic Preacher consisting of Gaelic Sermons by different Ministers, conducted by Daniel Dewar, LL.D., Minister of the Tron Church, Glasgow. Vol. I. 'Searmonaichibh an Soisgeul do gach duil.'—*Marc. W. R. M'Phun, Publisher, Glasgow: W. Blackwood, and Maclachlan and Stewart, Edinburgh, 1830.*" 8vo. pp. 128. 3s. 6d.

This work is dedicated to the Rev. Principal Baird of Edinburgh. The first 64 pages are printed upon pica type, and contain four sermons. They were published

112 ORIGINAL PROSE WORKS.

separately, price 3d. each. The remaining 64 pages is called the New Series, printed upon long primer, and the paging begun anew; it contains eight sermons, published separately, at 2d. each.

FRASER ON BAPTISM.

“ BEACHD AIR ORDUGH A BHAISTIDH, dha ’m bheil-co-fhianuis air a thoirt le moran do luchd-bais-teadh na cloinne le Uilleam Friseil.” (*Here follows a Scripture quotation.*) “ Inbhirneis: clodh-bhuailte le Alastair Macantoisich 1828.” 12mo. pp. 84. 1s.

M'DERMID'S SERMONS.

“ SEARMONA le Mr. Eobhann MacDiarmid, Minnis-teir ann an Glasgho, agus na dheigh sin, an Comrie.” (*Here follow two quotations from Scripture.*) “ Duneidin: Clo-bhuailte le J. Stewart, 1804.” 8vo. pp. 428. 5s.

The Rev. Hugh M'Diarmid, was Minister of the Gaelic Chapel in Glasgow, and afterwards Minister at Comrie, Strathearn. He died in 1801.

M'KENZIE'S CATECHISM.

“ LEABHAR CEISTEAN NA-H-EAGLAIS, air a ghearmhineachadh, le ceist agus Freagairt agus gach focal dheth air an dearbhadh leis a scriobtur, a reir teagaisg na Priomh Eaglais agus gach miar do'n Eaglais Abstolaich 'san domhan. Le D

ORIGINAL PROSE WORKS. 113

M'Coinnich, A.M. (*Here follow two quotations from Scripture.*) Inbherneis : Clod-bhuailte agus reichte le Luthais Grannd agus leis gach Leabhar Reichd'ear san Rioghachd. 1821." 12mo, pp. 118.

MUNRO'S LIFE OF DR. JOHN LOVE.

"CUNNTAS AITHGHEARR mu bheath agus bhiuthas Iain Mhicionmhuinn, D.D., (John Love, D.D.) Ministear bh'ann an Anderston, fagus du Glasgo : ann an Rosg. Maille ri cumha air a shon anns am bheil a bhuadhan ni's fhaide air an cur an ceil ann an Rann. Agus Dan Eile le Ian Munro. Glasgo : Clobhuailt le Ian Niven 's a mhac. 1830." 12mo. pp. 24. 6d.

The orthography of this is very different from that of any other Gaelic Work, and was written by John Munro, Esq., accountant in Glasgow, as a specimen of improved Gaelic, in which the orthography is assimilated to the orthoepey.

THE CHRISTIAN SOLDIER. (A Sermon.)

"AN SAIGHDEAR CRIOSDUIDH ; no dleasnais iom-chuidh gu caithe-bheatha diadhaidh : air a sparra' air an arm, O eisempleir Chornelius. Searmoin. *London : Printed by B. M'Millan, Bow Street, Covent Garden, Printer to his Royal Highness the Prince of Wales.* 1804." 8vo. pp. 36. 6d.

TRANSLATIONS.

ALLEIN'S ALARM TO THE UNCONVERTED.

“ EARAIL DHURACHDACH do Pheacaich neo-iompaichte: Eidir theangaicht’ o Bheurla Joseph Alleine, le I. S. Ministear ann Cille-Bhreanuinn.”
(Here follows a Scripture quotation.) “Duneidin: Clo-bhuailte le Macfarquhar agus Elliot. 1781.” 12mo. 1s. 6d.

“ _____, Andaraclo-bhualadh. Peairt: Clodh-bhuailt’ agus r’an reic le Eoin Gillies Leabhair-receadoir, ann Peairt, agus Shemuis Gillies Leabhair-receadoir ann Glaschua 1782.” 12mo. 2s.

“ _____, Inbhirneis: Clo’-bhuailt’ agus r’an reic le Eoin Young. 1807.” 12mo. 2s.

“ _____, Inbhirneis: Clodh-bhuailt’ le Eoin Young agus r’an reic le Eoin Young agus a chuidheach, 1813.” 12mo. 2s.

This was translated at the desire of Lady Glenorchay, by the Rev. John Smith, D.D., minister of Kilbrandon, and afterwards of Campbelton. He died, June 26th, 1807.

ALLEIN'S SAINTS POCKET BOOK.

“ LEABHAR-POCAID AN NAOIMH; no guth dhe anns na Geallaibh Eadar-theangaichte o Bheurla

Joseph Alleine. Ughdair ‘Gairm Dhurachdacha do Pheacaich Neo iompaichte.’ ” (*Here follows a quotation from Scripture.*) “ *Inverness: Printed by J. Johnstone, and Sold by R. B. Lusk and Co., L. Grant, and D. Morrison and Co., Inverness; K. Douglas, Tain; Oliver and Boyd, Edinburgh; M. Ogle, Glasgow; and Wm. Scott, and J. Kerr, Greenock. 1823. Entered in Stationers’ Hall.*” 12mo. 2s. 6d.

This was translated by Hugh Fraser, Esq., its circulation has been much impeded on account of the price.

BAXTER’S CALL TO THE UNCONVERTED.

“GAIRM AN DE MHOIR do ’n t-sluagh neimh-iompoichte, ‘iompocadh agus bith beo’ le Richard Baxter. Eidir theangaicht ’o Ghail-bhearla chum Gaoidheilg Albannaich, air iartas agus costas Eirionnaich Dheagh-runaich oirdheirc, chum leas cortcheann Gaoidhealtachd Alba. Clodhbhuailt’ ann Glassacha le Roib, agus Aind. Foulis Cloi-fheara an Oill-tigh, 1750.” pp. lxiv. 271. foolscap 8vo.

“—————, The second Edition, Clodhbhuailt’ agus r’ an Reic le Join Orr Leabhair-reiceadoir. Ann Glascho. LV.” 12mo.

This wants the letters (MDCC) in the date, having “LV.” instead of 1755. Although no Translator’s name appears at this work, yet it is known to have been done by Alex.

M'Farlane, Minister of Melford, and Killinver, Argyleshire. The work has "*Tri Urnaighe*" or three prayers at the end.

BAXTER'S CALL TO THE UNCONVERTED.

NEW EDITION CORRECTED.

"**GAIRM AN DE MHOIR** do 'n t-sluagh neo-iompaichte, iompachadh agus bhi beo. Air eadar-theangachadh o Bheurla Richard Baxter agus a nis air a ghlanadh O mhéar-achdaibh lionmhor eugsamhuill, le P. Macpharlain, Eadar-thengair Toiseach agus Fas Diadhachd 'san Anam, &c. Dun-Eudainn: Clo-bhuailte le I. Cleireach 'an Sraid a Chruidh, agus r' an reic leis an eadar-theangair aig 346 'an taic an tigh-thomhais, Dun-Eudainn 1811." 12mo. 2s. 6d.

Although this is called a New Translation, it follows the old one except where the language had become obsolete.

BLAIR'S SERMONS.

"**AIREAMA THAGHTA DE SHEARMOINIBH** an ollo urramaich E. Blair, ministear a bha 'n ard-eaghluis Dhun-eudainn, &c. air an eadar-theangachadh gu Gaelic, le P. Macpharlain, eadar-theangair tus agus fas diadhachd anns an anam, &c. &c. Dun-Eudainn; Clo bhuailte le Seumais Cleireach, 'an Sraid a Chruidh, agus r' an reic leis an Eadar-theangair ann an Dun-eudainn. 1812." 8vo.

BOSTON'S FOURFOLD STATE.

“Nadur an Duine, 'na staid cheithir-filte, no

Staid ceud ionracais	} a co'sheasamh.	Ann am parantan
Staid truailidheachd iomlan.		a 'chinne Daona, ann am Pharas.
Staid saorsa air Tois-eachadh, agus		Annsa'mhuinntir neo-iompaichte.
Staid sonais no Truaighe iomlan.		Annsa'mhuinntir iompaichte.
		Anns a'chinne-daona uile, 'san staid an eighd so.

Ann an cinn theagaisg f'a leith le Maighstir Tomas Boston ministear an t-soisgeil a bhá'n Ete-ric. Air eadar theangachadh le G. Mac Dhonuill maighstear sgoil an Dun-eidin do'n, chuideachd urramach, a ta chum Eolas Criosduidh a sgaoileadh feadh Gaidhealtachd agus Eilleana na h'Alba.” (*Here follows a quotation from the Bible.*) “Dun-Eidin Clodh-bhuailte le Aindreas Balfour, 1811.” 8vo.

“_____, Duneidin Clodh-bhuailte Iain Collie 1825.” 12mo. 4s. 6d.

BOSTON'S GOSPEL COMPULSION.

“Co EIGIN AN T'SOISGEIL SEARMOIN, leis an urramach Tomas Boston Ministear an t'soisgeil,

Eadartheangaichte gu Gaelic maille ri Gairm chardeil do'n oigridh le C. M'Lachluin. Co-eignich iad gu teachd a-steadh. *Paisley, Printed and Published by Alex. Gardner, 14, Moss-street, 1830.* 12mo. pp. 24. 3d.

BROOKE'S APPLES OF GOLD.

“UBHLAN OIR AIR SON MUINNIR OGA; agus crun-gloire air son seann mhuinntir, no an sonas a bhi math gu trathail; agus an onoir a bhi na sheann deisciobul, air a leigeadh ris, agus air a cho'chur gu treibh-dhireach mar an ceudna, lethsgheulan an duine oig air am freagairt, agus teag amhan an t-seann duine air am fuasgladh leis an Urramach Tomas Broocs, Ministear a bh' ann an Lunnann.” (*Here follow two Scripture quotations*). “Eadar-theangaichte gu Gaelic le Iain Rose. Maighstir Sgoile do'n chuideachd Urramach a ta chum eolas Criosduidh a sgaoileadh air feadh Gaeltachd agus Eileana na h-Alba. Inbhnernis; dealbh bhuailte le Seumas Friseal, agus r'an reic leis na leabhair-reiceadairean. 1824.” 18mo. pp. 216. 1s. 6d.

BROWN'S CATECHISMS.

“LEABHAR CHEIST a tha ro-ìomchaidh gu eolas a thoirt air nithe tha feumail a chum slainte, agus a dh'fheudar a theagasg 'do chloin òg mu 'n urr' iad leughadh, maille ri earraile do mhuintir òg.

Clodh Bhuailt' an Dun Eidin le Eoin Ritchie, 1799." 12mo. pp. 24.

"**DA LEABHAR CHEIST co-cheangailte r'a cheille. Tha a cheud aon ro iomchaidh gu eolas a thoirt air nithe a tha feumail a chum slainte, agus a dh' fheudar a theagasg do chloinn òg mu 'n urr iad leughadh. Tha eolas air an dara h-aon ro fheumail mu 'n d thigear a dh' ionnsaidh bord an Tighearna; agus na mhineachadh soilleir air leabhair aithghearr 'nan ceist, Clodh bhuailt' an Dun-Eidin le Eoin Ritchie, 1802."** 12mo. pp. 89.

These were translated by Mr. M'Donald, Teacher, Edinburgh.

BROWN'S RATIONAL PRIMER.

"**Teagasgan Crios-duidh arson Cloinne o thri gu deich bliadhna dh' aois ann an tri earrannaibh. I. Leabhar Cheisd. II. Earannan o na Scriob-tuiribh. III. Urnuigheam, &c. Eadar theang-aichte o bheurla an urramach Uilleam Brun O. L. Glasgho : Clo bhuailte le D. Maccoinich, 1819."** 18mo. pp. 36.

BUNYAN'S PILGRIM'S PROGRESS.

"**CUAIRT AN OILTHIRICH; no turus Chriosduidh; o'n t-saoghal so chum an ath-shaoghail; fo shamhladh Bruadair. Ann an da earrainn. Far a'**

bheil e air a chuir an ceill mar dh' fhalbh e ; na cunnairt agus na cruaidh-chais a thachair air air a thurus ; a choilion buaidh a thug e air an t-saoghal, air an Fheoil, agus, air an Diabhol ; agus mar a rainig e air mhodh sona chum a Bhaile nèamhuidh. Air eadar-theangachadh o Bheurla Iain Bhuniain, le P. Macpharlain, eadar-theang-air tus agus fas Diadhachd san anam, &c. 'Ghnàthaich mi samhluidhean' Hos. xii. 10. Dundainn : Clo bhuailte le T. Stiubhart, agus, r'an reic leis an eadar-theangair, 1812." 12mo.

" _____, An dara clobhualadh. *Glasgow, printed by Young, Gallie, and Company, for the translator, and sold by J. Lumsden and Son, Glasgow, and Oliver and Boyd, Edinburgh, 1819.*" 12mo. pp. 314. 3s. 6d.

BUNYAN'S LIFE OF BADMAN.

" BEATH AGUS BAS MHR DROCH-DHUINE ; air fhoillseachadh do'n t-saoghal ann an co 'labhairt cairdeil, mion-eolach, eadar M'Glic-Dhuine agus M. Furachair, le Iain Buinian, Ughdar Turuis a Chriosduidh, &c. air Eadar-Theangachadh gu Gaelic le Rob Domhnullach, maighstir scoil. *Inverness, printed for D. Morrison, & Co. 1824.*" 12mo. pp. 252. 2s. 6d.

BUNYAN'S BARREN FIG-TREE.

"AN CRANN FIGE NEO-THORACH; no binn agus leir-sgrìos an fhir aidmheil neo-tharbhaich a nochdadh gum feud latha nan gras a dhol seachad air fada mu'n crìochnaich a bheatha; agus na comharan leis am feudar a leithid sin do chreut-airibh truagh aithneachadh le Iain Buinian." (*Here follows a scripture quotation.*) "Eadar-theangaichte gu Gaelic le Seumais Friseal, Maighstir-sgoile do'n chuideachd Urramach, a ta chum eolas Crìosduidh a sgaoileadh air feadh Gaeltachd agus Eileana na h-Alba. Inbhirnis; dealbh-bhuailte le Seumas Friseal, agus r'an reic leis na leabhair reiceadairibh. 1824." 18mo. pp. 102. 1s. 6d.

BUNYAN'S SIGHS FROM HELL.

MUNRO'S TRANSLATION.

"SEALLEANA FHLAIMHÉANAIS agus Ifrinn, le Ian Bunian. Air an eadar-theangachadh o 'n Bheurla le Seoras Munro. *Tain: printed by K. Douglas & Co. for the Translator, and sold by L. Grant, R. B. Lusk, and D. Morrison, Inverness; Oliver & Boyd, Edinburgh; J. Lumsden & Son, Glasgow; D. Mackay, Thurso; and R. Barron, Wick. 1825.—Entered in Stationers' Hall.*" 18mo. pp. 162. 1s. 6d.

This edition was published by subscription—the subscription list occupies fourteen closely printed pages.

BUNYAN'S SIGHS FROM HELL.

M'DONALD'S TRANSLATION.

“ OSNAIDHEAN 'o IFRINN ; no, Acainean anaim damnaite. A' foillseachadh, 'o Lucas xvi. 19—31, Staid bhrònach nam muinntir dhamnaite. Agus faodaidh e gu freagarrach a bhi na Fhacal-rabhaidh do Pheacaich, araon Shean agus Og, le Creideamh ann an Iosa Criosd, gu seachnadh, an aite chraidhnidh cheudna. Maille ri foillseachadh air Feumaileachd na 'n Scriobtuirean, n-ar Riaghailt thearuimte airson seachnadh Craidhnidhean Ifrinn. Le Iain Bunian, Ughdar “Turuis a Chrìosduidh,” “Beath agus Bàs Mhr Droch-dhuine,” &c. Air eadar-theangachadh le Rob Domhnullach, Fear-teagaisg aig Inbheirfeobharan. *Inverness : printed for the translator, and John Grant, Bookseller, Inverness. 1829.*” 18mo. pp. 214. 1s. 6d.

BUNYAN'S HEAVENLY FOOTMAN.

“ AN GILLE-RUITHE NEAMHAIDH ; no mean-chunntas mu 'n neach a theid do fhlaithneas : Maille ri cunntas mu 'n t-slighe anns am bheil e ruith, na comharraidhean air am bheil e 'deanamh, agus beagan sheolaidhean cionnas a ruithear, ionnas gu 'n glacair an duais. Eadar-theangaichte o Bheurla Mr. Iain Bhuiniain, Ughdar “Turus a Chrìosduidh,” &c. &c. &c. Ris am bheil air a

chur searmoinn dheireannach agus cainnt bais an ughdar.” (*Here follows a quotation from Scripture.*) “Inbhirnis: clo’-bhualte le alastair Mac-an-toisich: agus ra ’n reic leis-san, agus le C. Dughlas, I. Grant, D. Morristan, S. Smith, agus D. Mac-Cullach, ann an Inbhirnis; R. Dughlas, ann am Baile-Dhuthaich; agus M. Ogle, ann an Glaschu. 1829.” 18mo. pp. 78. 1s.

BURDER'S VILLAGE SERMONS.

“SEARMOINEAN DÙTHCHA NO TEAGASGAN Aithghear agus soilleir, chum feum Theaghluichean, Sgoilean, agus chomunnan Crabhach, le G. Burder, eadar-theangaicht’ gu Gaelic le P. Macpharlain eadar-theangair, Tus agus fas Diadhachd, san Anam.” &c. &c. &c. (*Here follows a quotation from Scripture.*) “Glasgow, printed for the Translator by Young and Gallie. 1821.” 12mo. 3s.

This contains only the first volume of Burder, and is all that has been published.

CALVIN'S CATECHISM. [1631.]

This is in all probability the second book that was printed in the Gaelic Language, the copy that we have seen, is the only one we ever heard of, it is bound up with another copy in English, and wants the title page, but to all appearance was printed at the same time, and by the same printer as the English one—it contains at the end I. W. P. which, without doubt, stands for *John Wraitoun*,

Printer—the Title of the English one has a cut of the Scotch Arms upon it, and is as follows: “Iohn Calvines Catechisme containing at large the whole grounds of Christian Religion, wherein the Minister demandeth the Question, and the Childe maketh Answer. Edinbvrgh, Printed by Iohn Wreittoun, 1631.” Before the Catechism in Gaelic, there are five poems or Hymns, namely, the Confession of John Stewart, Laird of Appin, 52 *lines*. (“Faosid Eoin Stevart Tighearn na Happen ina Meadardhachd.”) Lamentation for the Pride of the Body and the Pride of the World, 36 *lines*. (“Anadhaigh vaille an chuirp, and uabhair an t saoghail do sgriobh Arne M’Kéuin, mar so sios.”) The Lord’s Prayer, 28 *lines*. (“An Phaidear Ameadarhacht dhana.”) The ten Commandments. (“Na Dech Aitheanta.”) Complaint of the Sinner, 36 *lines*. (“Gearan ar trvailleitheachd na colla,”) these, with a quotation from “Deuteronomie” occupy six pages, then follows the Catechism 107 pages. The title is as follows upon the first page. “Adtimchiol an Creidimh Comhaghallvidhedar an Maighiser, agas an foghlvinte; Aghon, Minisder an T soisgeil, agas an Leanamh.” After the Catechism are two prayers which occupy five pages, the title as follows. “Vrrnaidthe Roimh Tsearmoin.” “Orrtha Dhiadha inradha gach vair dá dtoigeora tú aradha.”

The Gaelic verses prefixed to this work are reprinted in Appendix B.

CAMPBELL ON THE SUFFERINGS OF CHRIST.

“SMUAINTEAN CUDTHROMACHA, mu Bhas agus fulangas ar Slanui’fhir, le Mr. Do’nall Caimbeul, ministear an t-soisgeil an Cille-mhi-cheil, air an tiundadh gu Gailig Albannuich, le D. Macpharlain, A.M. ’an dara uair. Clo-bhuailte an Peairt, le D. Frier, 1800.” 12mo.

We have not been able to find the first Edition, it was translated by Duncan M'Pharlane, Minister of the Gaelic Chapel, Perth.

COLQUHOUN ON THE COVENANT OF GRACE.

“AN T-SLIGHE, air am bheil am peacach air a ghabhail agus a dol a steach ann an coicheangal nan gras, maille ris na comharaibh, a ta dearbhadh, co dhiu tha, no nach 'eil so air a dheanamh. Earrann a dh'obair an ollaidh urramaich Eoin Colchuoin mu 'n choicheangal sin, eadar-theangaichte gu Gaelic, air iarrtus agus costas an urramaich Mhaighstir Nairn, Tighearna Dhunsinnain.” (*Here follows a scripture quotation.*)
 “Duneidin: clodh-bhuailte le A. Balfour. 1826.”
 18mo. pp. 146.

The above work is only an extract from Dr. Colquhoun's Treatise on the Covenant of Grace—it was translated by the Rev. Patrick Buttar of Fort-William, at the request of Mr. Nairn of Dunsinnan. The impression consisted of 700 copies, which, immediately upon publication, were sent to the different Clergymen throughout the Highlands, for the purpose of distribution among their parishioners.

DODDRIDGE'S RISE AND PROGRESS.

“TOISEACH AGUS FAS DIADH'ACHD anns an anam ; air a shoilleireachdh le Earilibh araidh, freagarach do chor Dhaoine anns gach Staid, le urnuigh chrabhach air a chur'an deigh gach caibdeil, eadar-theangaicht gu Gaelic o Bheurla, P. Dod-

dridge, D. D. le P. Macpharlain.” (*Here follow two quotations from Scripture.*) “Dun-eudainn clo-bhuailte le Seumais Cleireach, 'an Sraid a' Chruiedh, air son an eadar-theangair, 1811.” 12mo. pp. 358.

“—————, An dara Uair. *Glasgow, Printed by Andrew Young, for the Translator, 1823.*” 12mo. pp. 342. 4s. 6d.

DODDRIDGE'S ONE THING NEEDFUL.

“CURAM AN AMNA air Earulachadh mar an t-aonni feumail, Searmoin, air a sheannonachadh ma bhas neach og, aig Maidwell, ann an Siorramachd Northampton, air an 22 do mhios meadhon an t-samhnudh 1735, le P. Doddridge, D. D. agus a nis air a h-eadar-theangachadh gu Gaelic le P. Macpharlain, Eadar-theangair Tus agus Fas Diadhachd san anam, &c. &c. Dun Eudainn clo bhuailte le I. Clarke, 1811.” 12mo. pp. 24. 6d.

“—————, *Greenock, Printed for and Sold by Daniel Thomson, 1812.*” pp. 24. 12mo. 6d.

DODSLEY'S ECONOMY OF HUMAN LIFE.

“SDIUBADH NA BEATHA SHAOGHALTA le Raibeart Dodsley, air eadar-theangachadh o an bheurla gu

Gaelic Albannach le Alistair Mac Lauruinn."
(Here follows a quotation from the Scriptures.)
 "Duneidinn Clodh-bhuailte le T. Stewart, 1806."
 18mo. pp. 131.

The above is a most careless printed book, the Gaelic is very incorrectly spelled, there are only four English words in it "*Entered in Stationers' Hall*," yet one of them is also wrong spelled. The book contains at the end on a separate slip, a list of 14 errata.

DYER'S TITLES.

"AINMEANNA CLIUTEACH CHRISD : Slabhruidh oir a Chreidmhich : agus an t'slighe chumhann do neamh, maille ri tri searmonibh eile ; agus sumainteanan mu'n bhas, leis an urramach Uilleam Dyer, o chionn ghrathuinn, na shearmonaiche an t'soisgeil, aig Chesham, agus Chouldsbury ; ann an siorramachd nam boc." *(Here follows a quotation from Scripture.)* "A'nis air eadar-theangachadh o Bheurla gu Gaidhlig le C. Mac-Laurin." *(Here follows another quotation.)* "Glaschu Clodh-bhuailte airson an Eadar-theangair le A. Og, D. Gallie & a chuideachd agus r'an reic ann an Glaschu, an Dun-Eudainn, am Peairt, an Inbhernis, am Paisley, san Oban, &c. &c., 1817." 12mo. 3s. 6d.

This book is now entirely out of print, it has been very much esteemed by the Highlanders, and we are surprised no new edition of it has been printed.

EARLE ON THE SACRAMENT.

CLEACHDAN LUCHD COMANACHAIDH; ann an da earrainn. I. Cleachdadh a' chreidich, roimh aig, agus an deich suipeir an Tighearna. II. Giulan agus caithe-bheatha a' chreidich an deigh dha bhi aig bord an Tighearn, le Iabes Earle, D. D. air eadar-theangachadh o'n bheurla le I. Mac-Dhonuill, Dunedin: Clodh bhualte le I. & D. Collie, 1827." 18mo. 1s. 6d.

FRANKLIN'S WAY TO WEALTH.

"AN SLIGHE CHUM SAÌ'-BHRIS; le Olludh Franklin. Eidir theangaicht' o'n Bheurla chum Gaidhlig, air iartas a' mhor-uasal oirdheirc, Iarla Buchan, le R. Mac-Pharlain. *Edinburgh*, 1785." 12mo. pp. 11.

To this there is prefixed an Address to the Highlanders, by the Earl of Buchan.

GILFILLAN ON THE SABBATH.

"EARAIL MU NAOMHACHADH la an Tighearna, agus an dleasnàs feumail sin air a dhian-fhuran, le S. Gilfillan, ministear an t-soisgeil 'an Coimrie, agus anis air eadar-theangachadh gu Gaelic, le P.

Macpharlain, Eadar-theangair Tus agus Fas Diadhachd san anam, &c. &c. *Greenock: printed for and sold by Daniel Thomson, 1813.* 12mo. pp. 48. 6d.

Printed in Edinburgh by James Clarke.

GREY'S CATECHISM ON BAPTISM.

“LEABHAR CEASNUICHE MU ORDUGH A BHAISTIDH, far a bheil a ghne, agus iadsan d’ an coir a fhrithealadh air an tabhairt fainear; agus na Dleasnuis a tha ’g eiridh uaithe. Air a chur ’an Gaelig o Bheurla an Urramaich H. Grey, ministeir ann an Stenton, le P. Macpharlain Eadar-theangair Tus agus, Fas Diadhachd san anam. Dun Eudainn: Clo’-bhualte le T. Stiubhart. 1813.” 18mo. pp. 84. 8d.

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choir so. Eadar theangaichte o Bheurla Uilleam Ghuthrie, le P. Macpharlain, Eadar-theangair 'Tus agus Fas Diadhachd anns an anam,' &c. &c. An dara clo'-bhualadh. *Glasgow, printed by John Young, and sold by John Reid and Co., 58, Hutcheson Street. 1832.* 12mo. pp. 225. 2s.

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To this is prefixed a Gaelic and English Preface and Recommendation, subscribed by several Clergymen, occupying eight pages.

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“EACHDRAIDH BEATHA EOIN NEWTON, agus Eliza Cuninghame, air an tarruing o'n Bheurla chum

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lain, Eadar-theangair 'Toiseach agus Fas Diadh-
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sin; agus argumaidean laidir o'n reasun.
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Graidhoir do'n fhirinn." (*Here follow three
Scripture quotations.*) " Clo-bhuailt 'airson,
agus air a chreiceadh le Sheum. P. Coghlan,
Sraid-Dhuic, Cearnach-Ghrosmhenoir, Lunnuine,
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The above was translated from the Irish to the Gaelic.
At the end is a list of 12 errata.

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This Collection is justly viewed as possessing much merit—both original and select; it was corrected as it passed through the press by Patrick M'Farlane.

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into Gaelic by Donald Macintosh. Ge d' dh èignichear an sean-fhocal, cha bhreugaichearr e. *Edinburgh printed for the Author, and sold by Messrs. Donaldson, Creech, Elliot, and Sibbald, Booksellers, Edinburgh; John Gillies, Perth; James Gillies, Glasgow; and by all the Booksellers in Town and Country. 1785.* 12mo. pp. 84.

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THE SECOND BOOK HAS TWO TITLE PAGES.

- "GUIDE to the READING of the GAELIC LANGUAGE: being the book which is used by class third, in the Gaelic Circulating Schools." (*Here follow two Scripture quotations.*) "Edinburgh: Printed by Andrew Balfour, for the Society for the support of Gaelic Schools, Sold at the Society's Depository, No. 14, within the Royal Exchange, 1816."

- "LEABHAR-IUIL chum leughadh na Gaelic, air son foghlmuine na Treas Buidhne ann an scoilibh im shiubhlach na Gaeltachd." (*Here follow two Scripture quotations.*) "Dun-Eudainn Clodh, bhuailte air son na cuideachd a ta chum cumail suas tighean-foghlaim Gaidhealacha, 1816." 24mo. pp. 60. 4d.

- "—————, Second Edition, Edin. 1820."

This contains a letter to the Teachers, giving them instructions for the government of their classes. The second edition was merely a reprint.

144 MISCELLANEOUS LITERATURE.

M'LAURIN'S ELEMENTS. (Has two Titles.)

"THE ELEMENTS of the GAELIC LANGUAGE; composed for the use of the Gaelic Circulating Schools. By Alexander M'Laurin. Second edition, corrected. Part first." (*Here follows a Scripture quotation.*) "Edinburgh: Printed by Andrew Balfour, for the Society for the support of Gaelic Schools. Sold at the Society's Depository, No. 14, Royal Exchange, 1816."

"TUS THEAGASG NA CANEIN GHAELICH. Air a chur ri Cheile airson feuma nan aite-foghluim atharrachail. Gaedhealacha: Le Alastair Mac Lauruinn. An Dara Clodh-bhuladh, an ceud earrann." (*Here follows a Gaelic Scripture quotation.*) "Dun-Eudainn: Clodh-bhuailte airson na cuideachd a ta chum cumail suas Tighean-foghluim Gaidhealacha, 1816." 24mo. pp. 60. 4d.

"———, Part Second." 24mo. pp. 54. 4d.

To this Spelling Book, which was used only in the 4th class, the following is prefixed:—

"The following Spelling Book and Exercises have been composed for the Natives in Scotland, to whom the Gaelic Language is vernacular."

"The manuscript having been submitted to the revision of the Rev. Mr. Stewart of Dingwall, and the Rev. Mr. Irvine of Little Dunkeld, was afterwards presented by Mr. M'Laurin to 'The Society for the support of Gaelic Schools,' and is now printed for the use of the Schools under their charge."

MISCELLANEOUS LITERATURE. 145

FIRST BOOK.

“AN CEUD LEABHAR air son nan sgoilean Gae’lach a ta air an cumail suas le Comunn Ard-sheanaidh Eaglais na h-Alba. Duneidin: Clòdh-bhuailte le Iain Collie. 1826.” 18mo. pp. 18. 3d.

SECOND BOOK.

“AN DARA LEABHAR air son nan sgoilean Gae’lach a ta air an cumail suas le Comunn Ard-sheanaidh Eaglais na h-Alba. Duneidin: Clòdh-bhuailte le Iain Collie. 1826.” 18mo. pp. 72. 6d.

“AN LEABHAR air son na ceud Bhuidhne anns na Sgoilibh Gaelach Gluasadach.” (*Here follow two Scripture quotations.*) “Duneidin: air a chlo-bhualadh air son a’ chomuinn a tha cumail suas nan sgoilean Gaelach anns an Gaeltachd agus Eileanibh na h-Alba. 1823.” 24mo. pp. 36. 2d.

Printed by Anderson and Bryce, Edinburgh.

M’BEAN’S SPELLING BOOK.

“LEABHAR: air son na dara buidhne anns na sgoilibh Gae’lach Gluasadach, air a chur ri cheile le Fraing M’Bheathain.” (*Here follow three Gaelic quotations.*) “Duneidin: air a chlo-bhualadh air son a’ chomuinn a tha cumail suas nan sgoilean Gae’lach ann an Gaelteachd agus Eileanaibh na h’ Alba. 1824.” 18mo. pp. 72. *Printed by Anderson and Bryce.*

M'LAURIN'S ESSAY AND POEM.

“ Earail agus Dan : anns am bheil Truailleachd na teanga air a thoirt fainear : Le C. MacLaurinn ; ministear an t-soisgeil a anus an Eilein Ileach. Glaschu : Clo-bhuailte le A. Og, agus D. Gallie, agus r'an reic airson an Ughdair : 1822. Price 3d. per copy, or 2s. per 100.” 12mo. pp. 30.

MUNRO'S GAELIC PRIMER.

“ A GAELIC PRIMER, containing rules for pronouncing the language with numerous examples, also a copious Vocabulary, arranged under distinct heads ; a list of primitive and derivative pronouns ; the conjugation of the verb ‘ To be ’ ; and a selection of Phrases on various subjects : the orthoepy of each word being denoted throughout by a figured spelling. By James Munro. *Glasgow : published by John Wylie and Co.* 1828.” 12mo. pp. 92. 2s.

PERIODICALS.

THE ROSROINE.

“ PRIOS AON SGILLIN. An Rosroine. Air 1. Diluain, Seachdmdhis 19, 1803.”

“ Air 2 Diluain, Ochdmdhis 17.”

“ : 3 : , Naoi-mhios 21.”

“ : 4 ”

These are all we ever saw of this Periodical. The first three Nos. were printed by Thomas Duncan, Saltmarket, Glasgow; the fourth No. has neither date nor printer's name upon it. They contain eight pages each.

THE GAELIC MESSENGER.

"An Teachdaire Gaelach o Bhealtuinn, 1829 gu Bealtuinn 1830. An là a chi 's nach fhaic a cheud Leabhar anns a bheil da theachdaire dheug. *W. R. M'Phun, Publisher, Glasgow; W. Blackwood and Maclachlan and Stewart, Edinburgh. 1830.*" 8vo. pp. 288.

This first volume was published in 12 monthly Nos. at 6d. each, and contained an English Index to the various articles, and also a Portrait of the Rev. Principal Baird.

The volume contains many pieces of great merit. Among the articles of light reading, are to be found many contributions from men of wit and talent. The easy, elegant, and unassuming style of some of the Tales, well entitle them to the notice of every lover of Celtic Literature.—The title of the second volume is

"AN TEACHDAIRE GAELACH, o Bhealtuinn 1830 gu Bealltuinn 1831 'an là a chi 's nach fhaic' an dara leabhar, anns an a bheil da theachdaire dheug. *W. R. M'Phun, Publisher, Glasgow; W. Blackwood, and Maclachlan and Stewart, Edinburgh. 1831.*" 18mo. pp. 281.

This volume was also published in 12 monthly Nos. at 6d. each. The Index is different from the former in its

arrangement. The book is of a graver *caste* than its predecessor. A few of the subscribers declaimed against the light style of the former volume, and in order to satisfy them in as far as possible, the editor admitted more articles of a serious nature.

This volume concluded the Gaelic Messenger. The Highlanders have urged the editor, the Rev. Dr. M'Leod of Campsie, to resume it—they have, however, themselves to blame for its discontinuance, as had they patronised it in the manner it merited, the work would not have been stopped.

BALLADS.

“Oran muirt Ghlinne Comhann, leis a Bhard Mhucanach, Do Thigearna Chlannraonuill le Mac Dhughail Mhic Lachuinn. Chuireadh leth fear inse nan uisgeachan 's an fhairge air cinn, tuille as molach 's thoirt an stucramaich ris. Printed for and sold by the Publisher, Inverary.” Small 8vo. pp. 8.

“Ioram na truaighe, le Issachari M'Aula do Thighearna Assinn, Oran le te ga Leannan. Am freagradh. Printed for and sold by the Publisher, Inverary.” Small 8vo. pp. 8.

Printed on common ballad paper, each with a cut on the title page.

RELIGIOUS TRACTS.

All printed in 12mo.

The following are published by the Edinburgh Religious Tract Society.

1. "True Riches."
"An Saibhreas Fìor." pp. 16.
2. "The Strait Gate."
"An Dorus Cumhann agus an T-slighe Aìmhleathan,"
pp. 12.
3. "The Blood of Christ, the only effectual cure."
"Fuil Chriosd an aon chungaidh leigheis eifeachdach
airson cogais chionntach a ghlanadh." pp. 8.
4. "Friendly Advice to all whom it may concern."
"Comhairle Chairdeil do gach neach aig am bheil
feum oirre." pp. 4.
5. "The Great Question Answered."
"Freagradh na Ceiste Moire." pp. 16.
6. "On Profane Swearing."
"Comhairle." pp. 8.
7. "Gift of a Friend."
"Comhairle Caraid." pp. 8.
8. "Life of John Covey."
"Cunntas mu Iain Cobhey." pp. 8.
9. "The Fisherman."
"Na h-iasgairean." pp. 4.

10. Brown's two Short Catechisms.

"Da Leabhar Cheist. Co-cheangailte r'a cheile."
pp. 16.

11. "The Travellers; or the Broad and Narrow Way,
a Dialogue between Rufus and Gaius."

"Na Coisichean no an t'-slighe leathan agus an
t'-slighe ainleathan; comhradh Eadar Rufus agus
Gaius." pp. 6.

12. "The Important Question Answered."

"A' cheist chudthromach air a freagairt." pp. 8.

13. "The Warning Voice."

"Guth an Rabhaidh." pp. 12.

14. "Common Errors."

"Mearachdan a talionmhor am measg dhaoine." pp. 20.

*The following are published by the Glasgow Young Men's
Tract Society.*

15. "The Day of Judgment."

"La Bhreathanais." pp. 12.

16. "The fulness of Christ."

"Lanachd Chrìosd." pp. 8.

17.* "The Swearer's Prayer."

"Urnuigh fir nam mionn no a mhionn air a mineuch-
adh." pp. 4.

18.* "Moses the Pious Negro."

"Sgeul Mhaois an duine-dubh crabhach." pp. 4.

19.* "A Mortal Disease and Remedy."

"Galar Basmhor agus Cungaidh-leighis." pp. 4.

*The following are published by the Glasgow Religious Tract
Society.*

20. Thoughts on Eternity.

"A' Chomhairl fheumail, mu 'bhi beachd-smuain-
teachadh air siorruidheachd." pp. 12.

21. "Profit and Loss."
"No Call agus Buannachd." pp. 12.
22. Brown's Advice to the Young.
"Earail do'n Oigridh leis an Urramach Eoin Brown
ann an Haddington." pp. 4.
23. A Word to Hearers of the Gospel.
"Focal do Luchd-eisdeachd le aon do'n Chleir."
pp. 16.
24. Advice to Sinners.
"Comhairle do Pheacuich fo dhearbhaibh." pp. 8.
25. Advice on Reading the Scriptures.
"Earail chudthromach airson leughadh nan Scriob-
tuirean." pp. 8.
26. "The Flight of Time."
"Luthas Uine." pp. 8.
27. "On working out our own Salvation."
"Mu Oibreachadh 'ar Slainte fein." pp. 12.
28. "Life of John Knox."
"Cunntas Aithgeair mu bheatha agus mu bhas Iain
Knox." pp. 12.

The following is published by Guthrie & Tait, Edinburgh.

29. "The Great Question Answered."
"Freagradh na ceiste Moire." pp. 16.

The following is published by George Gallie, Glasgow.

30. "The Young Highlander, or Andrew Lindsay."
"An Gaidheal og no sgeul Aindreas Lindsay." pp. 12.

The following are published by R. B. Lusk, Greenock.

31. The Provision for Repentance. pp. 12.
32. Thoughts on Acquaintance with God. pp. 12.
33. God so Loved the world. pp. 4.

The following have no Printer nor Publisher's name on them:

34. The Cottager's Wife.

"A Bhana-Choiteir Thoilichte sgeul dearbhta mu iompachadh mnatha maille ri ath-chruasach." pp. 16.

35. History of Joseph.

"Sgeul Joseiph." pp. 4.

36. On Eternity.

"Air Siorruidhachd." pp. 4.

In the above list those words not included within inverted commas do not appear in the original.

Two editions of the Tracts marked with an asterisk have been printed.

No. 8, has been twice printed, viz., 1813, 1823.

Nos. 6, 7, bear the date of 1822. Nos. 15, 30, the date of 1829—the others are not dated.

No. 21 was written in English, by William M'Gavin, Esq.

No. 28 was originally written in Gaelic, by Lachlan M'Lean, Esq., for the Gaelic Messenger, and reprinted from its pages.

Nos. 31, 32, 33, have no title upon them.

No. 31, is an original Gaelic Tract.

No. 32, is translated from the English of the Rev. A. J. Scott, by Hugh Fraser, Esq.

No. 33, is translated from the English of Becon and Erskine, by Hugh Fraser, Esq.

No. 36 is printed on a very fine paper, and dated "Duneidn 1831"—it bears a recommendation, signed Alexander Anderson, and appears to have been intended for private circulation.

We believe that the above list of Tracts is not quite complete—it contains, however, all we have been able to find.

APPENDIX A.

The following works have come under our notice since the present work was printed.

BIBLE.

“LEABRAICHEAN AN T-SEANN TIOMNAIDH agus an Tiomnaidh Nuaidh ; air an tarruing o na ceud chanainibh chum Gaelic Albannaich ; agus air an cur a mach le h-Ughdarras Ard sheanaidh Eaglais na h-Alba. *Edinburgh: Printed by Anderson and Bryce for the Edinburgh Bible Society ; by permission, from the Quarto Edition of the Society in Scotland for propagating Christian Knowledge. 1831.*” 8vo.

This edition does not contain the marks, dates and contents found in the Quarto Edition, it is pure text. Although the above title includes the New Testament, it is yet paged separately. The Old Testament contains 894 pages, and the New, 297. The paper is good and the book well printed. It was sold to non-subscribers at 8s.

NEW TESTAMENTS.

“TIOMNADH NUADH AR TIGHEARNA agus ar Slanuighir Iosa Criosd, eadar theangaichte o’n Ghreugais chum Gaelic Albannaich. *London*

printed for the British and Foreign Bible Society, Instituted in the year 1804, (from the 12mo. Edition published in Edinburgh in 1826) By Bagster and Thoms, Bartholomew Close, 1829."
18mo.

This edition contains the various Gaelic readings at the bottom of each page. It occupies 496 pages, and contains in addition two pages of abbreviations and marks; it is a very neatly printed volume and was sold to non-subscribers at 1s. 6d.

*"TIOMNAIDH NUADH AR TIGHEARN agus ar Slan-
uighir Iosa Crìosd, air a tharruing o'n Ghreugais
chum Gaelic Albannaich, agus air a chur a
mach le h-Ughdarras Ard-sheanaidh Eaglais na
h-Alba. Edinburgh: Printed by Anderson and
Bryce; for the Edinburgh Bible Society: by
permission, from the Quarto Edition of the So-
ciety in Scotland for propagating Christian
Knowledge, 1831."* 8vo.

This is the same as the one bound with the 8vo. Bible of 1831.

PSALMS.

THE SYNOD OF ARGYLE'S PSALTER.

*"SAILM DHAIBHIDH a Meadar dhàna Gaidheilg,
do rèir na Heabhra: Agus na translàsioin is fearr
a Mbéarla agus á Nlaidin, do thionnsgnadh le
Seanadh Earraghoidheal san bhliadhna 1659,*

agus anois air a ntabhairt gu crich, do chum gu déanta an seinm a Neaglaisaibh agus a dteaghlachaibh a ghnáthuigheas an chánamhain sin."

(Here follows a Gaelic Scripture quotation.)

"Le Ughdarras. Do chuireadh so a ngelo a Ndún-Edin le Oighreachaibh Aindra Ainderson a Mbliadhna ar Dtighearna, 1702." 12mo. pp. 276.

"SAILM DHAIBHIDH a Meadar dhana Gaoidheilg, Do reir na Heabhra : agus na Translasyon is fearr a Mbéarla agus a Nlaidin, do thionnsgnadh le Seanadh Earraghaoidheal san bhliadhna 1659, agus anois air a ntabhairt gu crich do chum gu déanta an seinm. Neaglaisaibh agus a dteaghlachaibh ghnáthuigheas an chanamhain."
(Here follows a quotation from Scripture.) "Le Ughdarras. Ar na chur angelo an Glasdhow le Sheumuis Duncan, agus ra creuchd aig Bhui-bhatan Mbliadhna an Dtighearna, 1729." 12mo.

M'FARLAN'S PSALTER.

"SAILM DHAIBHIDH ann dan Gaoidhealach do reir na Heabhra. Agus an Eidir-theangachaidh a's fearr ann Laidin, ann Gaoidheilg 's ann Gaillbhearla. Do thionnsgnadh le Seanadh Earraghaoidheal 's a' Bhliadhna 1659, agus do chriochnaigheadhs an 1694, r'an sein ann Eaglaisibh 's ann Teaghlachibh Gaoidhealach. Agus, do ghlanadh a nois o Mhearachdaibh lionmhor Clodh-bhualaidh, air iarrtas agus do reir Seolaidh an t Seanaidh cheadna. Le Ughdarras. *Entered*

in Stationers' Hall. Innoirnish: Clodh-bhuailt agus r'an reic le A. Davidson, agus W. Sharp Leabhair-reiceadoir, 1774." 12mo.

" _____, Anna Orr ann Glasgho, 1780." 12mo.

" SAILM DHAIBHIDH ann dan Gaelach do reir na Heabhra, agus an Eidir-theangachaidh a's fearr ann Laidin, ann Gaelic 's ann Gaillbhearla. Do thionnsgnadh le Seanadh Earra-ghael 's a' Bhliadhna 1659, agus do chrìochnaichheadh 's an 1694, r'an seinn ann Eaglaisibh 's ann Teaglaichibh Gaelach. Agus, do ghalanadh anis o Mhearachdaibh lionmhor Clòdhbhualaidh, air Iarrtas agus do reir Seolaidh an t Seanaidh cheadna. Clòdh-bhuailte am Peairt. Le Eoin Gillies. 1784." 12mo.

The edition of 1774 is the first book we have seen printed at Inverness; the Psalms occupy 379 pages, the advertisement 3 and the Paraphrases 48, all separately paged, although the Paraphrases have no separate title page, and the signatures are continuous.

In the edition of 1784 the Psalms and Paraphrases occupy 453 pages. There is an advertisement of one page at the end from the Editor, (anonymous,) where we are informed that many of the superfluous letters have been thrown out and an attempt made to reconcile the orthography and orthoepy—it also informs us that the work has been very considerably altered.

SMITH'S PSALTER.

“SAILM DHAIBHIDH ann an dan Gaidhealach do reir na Heabhra. Le I. Smith, D.D. *Inverness, Printed for R. B. Lusk & Co., and D. Morrison & Co. Booksellers, 1826.*” 32mo. pp. 384.

Printed by J. Johnston, Inverness. Contains the Paraphrases and Hymns but no separate title.

ROS'S PSALTER.

“SAILM DHAIBHIDH ann an dan Gaidhealach do reir na Heabhra, agus an eadar-theangachaidh a's fearr an Laidin, an Gaidhlic, 's an Gaill bheurla. Do thionnsgnadh le Seanadh Earra Ghaidheal sa' Bhliadhna 1659, agus do chriochnaicheadh san 1694, r'an seinn ann an Eaglaisibh 's ann an Teaghlaichibh Gaidhealach. Air an glanadh a nis o mhearachdaibh lìonmhor a' Chlòdh-bhuaidh, agus air an atharrachadh, le ro bheag caochladh air na briathraibh, do réir gnè sgrìobhaidh an t-seann Tiomnaidh agus an Tiomnaidh Nuaidh. Le Tomas Ros, LL.D. Ministear an T-soisgeil ann an Lochbhrain. *At the University Press for Stirling and Kenney. 1830.*” 18mo. pp. 328.

THE ASSEMBLY'S PSALTER.

“SAILM DHAIBHIDH, maille ri Laoidhibh air an tarruing o na Scrioptuiribh Naomha, chum bhi air an seinn ann an aoradh dhe. Air an leas-

achadh, agus air an cur a mach le h-Ughdarras Ard-sheanaidh Eaglais na h-Alba. Air iarrtus agus costus na cuideachd urramaich, a ta chum eolas Criosdaidh a Sgaoileadh air feadh Gael-tachd agus Eileana na h-Alba. Duneidin ; Clodhbhuailte le Donncha Stionson. 1826." 8vo.

This was printed to bind with the Octavo Bible and occupied 108 pages.

THE SHORTER CATECHISM.

"FOIRCEADUL AITHGHEAR, CHEASNVIGHE ar ttùs ar na òrdughadh le Coimhthionol na Ndiàghaireadh aig Niàrmhanister an Sasgan leis an daontuighe Ard-seanadh Eagluis na Halbann, chum a bheith na chuid égin daonmhodh Chràbhuidh edir Eaglaisaibh Chríod annsna trí Ríoghachdaibh. Ar na chur a Ngaidheilg, le seannadh Earraghaidheal. Do chuireadh so angcló anois an treas uair. Ar na chur a ngcló a Ndun-éduin le Oighreachaibh Aindra Ainderson a Mbliadhna ar Dtighearna, 1702." 12mo. pp. 45.

"FOIRCEADUL AITHGHEAR, cheasnuighe, ar ttùs ar na òrdughadh le coimhthional na ndiaghaidheal aig niàrmhanister, an Sasgan ; leis an daontuighe Ard-seanadh Eagluis na Halbann, chum a bheith na chuid égin daonmhodh Chràbhuidh edir Eaglaisibh Chríod annsna trí ríoghachdaibh. Ar na chur a Ngaidheilg, le Seanadh Earraghaidheal. Do chuireadh so angcló anois an

ochdoibh uair. Ar na chur a ngclò an Glasdhow le Sheumais Duncan, agus ra creachd aig Bhuibhsan a mhliadhna ar dTighearna. 1729." 12mo. pp. 39.

"FOIRCHEADAL AITHGHEARR, ceasnuich, air tus air orduchadh le Coimhthional nan Diadhaire aig an Niar-mhinisteir ann Sasgan; Leis an d'aontuich Ard-seanadh Eaglais na Halbann. Chum bhi na chuid eigin d'aon Mhodh Crabhuidh eidir Eaglaisibh Chrìosd ann sna tre Rìoghachdaibh. Air a chur ann Gaoidheilg le Seanadh Earraghaoldheal. Duineidin: Clodh-bhuailt le Eoin Robertson. 1767." 12mo. pp. 24.

"FOIRCEADUL AITH-GHEARR, cheasnuighe, air tus air na orducha le Coi'-thionnal nan diaghairibh ag niar-mhanaister, ann an Sasgan; leish an d'aontuighe Ard-sheannadh Eaglaish na Halbann, chum a bhith na chuid eigin d'aon-mhodh Crabhuidh eidir Eaglaishibh Chrìost an sna trì rìoghachdaibh. Air na churr an Gailic le Seanedh. Earra-ghaidheal agus anoish cuidd do mhearrachdaibh a Chlobhualaidh air nan Leas-sacha chum maith Coitcheann Gaidheal-tachd Alba." (*Entered in Stationers' Hall.*) "Innoirnish: Cloud-bhuailt agus r'an reic le A. Davidson, agus W. Sharp Leabhair-reiceadoir." 1778. 12mo. pp. 28.

“ **FOIRCEADUL AITH-GHEARR**, cheasnuighe, air tus air na orducha le Coi'-thionnal nan Diaghairibh ag niar-mhanaister, ann an Sasgan; leish an d'aontuighe Ard-sheannadh Eaglaish na Halbann, Chum a bhith na chuid eigin d'aon-mhodh Crabhuidh eidir Eaglaishibh Chriost ann sna trì rioghachdaibh. Air na churr an Gailic le Sean-aidh Earra-ghaoidheal agus anoish cuidd do mhearrachdaibha chlobhualaidh air na Leassacha chum maith Coitcheann, Gaidhealtachd Alba. Clo bhuailt' sna Galic n' darra Uair. Clodhbhuailt' agus r'an Reic le Eoin Gillies Leabhair-reicadoir ann Peairt. 1782.” 12mo. pp. 36.

“ **LEABHAR AITHGHEARR** a' cheasnachaidh; a shonruich Ard-sheanadh Eaglais na h-Alba gu bhi 'na sheoladh ceasnachaidh air a tharruing chum Gaelic Albannaich air iarrtus na Cuideachd urramaich, a ta chum Eòlas Crìosduidh a sgaoileadh air feadh Gaeltachd agus Eileana na h-Alba. Clodh bhuaillte an Dun-eidin. 1801.” 12mo. pp. 36.

SHORTER CATECHISM WITH PROOFS.

“ **LEABHAR AITHGHEARR** a' cheasnachaidh; a shonruich ard-sheanadh eaglais na h-Alba gu bhi 'na sheoladh ceasnachaidh. Le dearbhadh o na Scriobtuire air a tharruing chum Gaelic alban-naich. Air iarrtus na Cuideachd urramaich, a ta chum Eolas Crìosduidh a sgaoileadh air feadh Gaeltachd agus Eileana na h-Alba. Clodhbhuailte an Dun-eidin. 1801.” 12mo. pp. 71.

“ **LEABHAR AITHGHEARR NAN CEIST ;** Mu’n do chomh-aontaich Cothional nan Diadhaire ann Niarmanaistir ; agus a shonruich ard Sheanadh Eaglais na h-Alba, anns a’ bhliadhna 1648, gu bhi’n a sheoladh ceasnuchaidh ; air a thionnadh gu Gaelic Albannaich. Duneidin Clo-bhuailte le J. Ritchie. 1804.” 12mo. pp. 24.

**JOHN KNOX’S LITURGY, COMMONLY CALLED
BISHOP CARSEWELL’S PRAYER BOOK.**

Since the account of this was written in page 43 of this work, we went to Inverary with the purpose of endeavouring to hear regarding the copy said to have been in the Duke of Argyle’s Library, at Inverary Castle, and learned there from the best authority that the copy is completely lost. The particulars as communicated to us, by Captain Campbell, Chamberlain to the Duke of Argyle, are these. That the copy was obtained from the Library in Inverary Castle by the late Mr. M’Gibbon, minister of Inverary, for the purpose of examining it, but that he unfortunately lost it. Mr. M’Gibbon died shortly afterwards, and thus all trace of it is at present gone. We since met with an imperfect copy in the possession of Mr. Greenhill in Edinburgh. When the copy belonging to the Duke of Argyle was in Edinburgh in the possession of Mr. M’Gibbon, Mr. David Laing fortunately took an exact copy of the title page from which we have reprinted the following :—

“ **FOIRMNA NVRNVIDHEADH AGAS freasdal na Sacramuinteadh, agus foirceadul an chreidimh christuidhe andso sios. Mar ghnathuighear an eaglaisibh alban, dogradhuigh agas doghlac sois-**

gel dileas de tareis an fhuar chreidimh dochur ar geul, arna dtairraing as laidan, & as gaillbherla in gaoidheilg le M. Seon Carsuel, Ministir, Eagluise Dé ageriochaibh earragadheal darab comhain easbug indseadh gall. Ni héidir le henduine, fundamuint oile do tsuidhuighadh acht an fhundamuint ata ar na suighuighadh. 1. Iosa Criosd, 1 Cor. 3. ¶ Dobuailte, so agelo in dún Edin darab comhainm dún Monaidh an 24 la don mhis Arpril 1567. Le Roibeard Lekprevick."

The volume is 5 inches long and $3\frac{1}{2}$ broad, it has no pages printed upon it but marked with a pen. It contains 247 pages, i. e. Q. 4. in eights. On the 241st page is the following:—

¶ Gras Dé is na thos ataimid
Ni ránuic Sé fós finid.

On the last page is the following:—

Do BVAILE
adh. so agclo an
Dvn Edin Le Ro-
ibeart Lekprevick
24 Aprilis 1567.

As a table of the Contents of this rare book will be very interesting to the curious in Gaelic Literature, we subjoin the following taken from the imperfect copy.

“ Dontriath Chomhachtach cheirtbhreatach
chiuinbhriathrach, do ghiollaesbuig.

Ebistil Thioghlaicthe.

Admhail an Chreidimh.

Doifige na Ministreadh and so sios.

Do Mhinisdribh Eagluise Dé & da dtogha
labhrus so seasda, agus dona coingheallaibh dhlig-
heas siad do bheith iondta.

Dona Foirfidheachaibh agus da noisge, agus da
dtogha, and so sios.

Dona Deochanaibh, agus dá noisige agus da
dtogha and so sios.

Vrrnaidhthe.

Foirm an Bhaisidh and so sios.

Foirm Tsacramvinte Chuirp Chrìosd ré raitear
Suiper an Tighearna, and so sios.

Teagasg do chum an Pósaidh.

Comhfhvrtacht na Neaslan.

Do Smachtvghadh Na Heaglvise.

Vrrnaidhthe.

Foirceadal an Chreidimh.

Altachadh.

GRAMMARS.

CURRIE'S GRAMMAR.

“ THE PRINCIPLES OF GAELIC GRAMMAR, designed
to facilitate the study of that language to youth,
By Archibald Currie, formerly Master of the

Grammar School of Rothesay, now Tutor at Prospect, Duntroon, Argyleshire." (*Here follow two quotations.*) "*Edinburgh, printed for the Author, 1828.*" 12mo. pp. 122.

The Grammar occupies 114 pages, the preface and dedication eight.

POETRY.

WILLIAM GORDON'S POEMS.

"DANTADH SPIORADAL le Uilliam Gordon Saighidhfehear ann an Reighiseamaid Gaidhealach Mhic-Aoi. Clodh-bhuailt air son U. G. le Deorsa Conolie, Leabhar-reiceadar Gaileadh, 1802." 12mo. pp. 156. 2s.

The Poetry of this volume occupies 137 pages, the preface six, the list of subscribers seven. At the beginning is a Gaelic address to the reader, and at the end a dedication "to the Gentlemen who *has* patronised this work." There is also a page of errata.

William Gordon was a native of the Parish of Creech, Sutherlandshire. He was born on Sabbath morning, the 20th November, 1770, and, from his youth, was much given to reading, as the means of acquiring knowledge.

We are not certain regarding the precise period of his becoming a soldier, but it was a few years before 1800. In 1799, in the town of Longford, in Ireland, his mind underwent a very marked change, and from that period a considerable portion of his leisure time was employed in composing short religious hymns.

He remained with the Reay Fencibles until their being disbanded in 1802, and showed himself, during the trying service they were engaged in, in Ireland, to be a man of undaunted courage.

It was during the time that the Regiment was in Ireland that his little volume was published. The Hymns are of very unequal merit; some of them are excellent, others only tolerable, while some are decidedly inferior. A few of the best of them have been reprinted in a collection by John Munro, Esq., noticed at page 97 of this work.

He composed also an Elegy on his brother, Peter Gordon, which has been very much admired for its simplicity of diction, and deep, pathetic feeling. This Elegy was published in a volume of original poems, by his brother, George Ross Gordon, since republished in the Gaelic Messenger.

When the Regiment was disbanded, he returned to his native Parish, where he married, and became the father of a family. The daily exertion which he was called upon to make for the provision and instruction of his family, appears to have frightened away the muse, as he attempted no more poetry after his return home. He became an Elder of the Kirk in his native Parish, and, during the last years of his life, was employed there as a Teacher of one of the Gaelic Schools. He died in 1820, after a few days' illness. He left behind him a manuscript, entitled, "*Gleanings in the Field of Truth.*"

We have not been able to meet with any more than a fragment of the volume by George Ross Gordon. It consists almost entirely of Gaelic Songs of his own composition, and was published by subscription when a soldier in the 42d Regiment in Ireland, in 1804-5. It contains the Elegy on the death of Peter Gordon, and a love song, by William Gordon. It also contains two small pieces of considerable merit, by Alexander Gordon, another brother,

at present a master mason in Tain, who has since composed some Odes of merit which have not yet been printed.

Some of G. R. Gordon's songs are considered as possessing merit, while others of them are meagre, both in language and sentiment. Since he left the army, he has resided in his native county, and for several years has been successfully employed as a Teacher of a Gaelic School at Morness, where he has composed various Gaelic Hymns, which however have not been printed.

THOMAS FORD HILL'S POEMS.

"ANCIENT ERSE POEMS, Collected among the Scottish Highlands in order to illustrate the Ossian of Mr. Macpherson." 1784. 8vo. pp. 34.

DUNCAN M'INTOSH'S COLLECTION OF POEMS.

"CO-CHRUINNEACH DH' ORAIN THAGHTE GHAEL-
EACH, nach robh riamh roimh ann an Clo-buala."
(*Here follows a Poetical quotation.*) "Les an
ughdar Donncha Mac Intoisich. *Edinburgh*
printed by John Elder 1831." 12mo. pp. 214.

Macintosh was merely the Editor of this work. The poems are chiefly the composition of Margaret M'Gregor, widow of Donald Gow, Auichuiree Blair Athol, and of Duncan M'Gregor Foss, accompanied by a few ancient and modern Songs, collected from unpublished sources. The work also contains one or two English Songs.

ORIGINAL PROSE WORKS.

BROUGHTON'S SERMON.

"AN SAIGHIDEAR CRIOSDUIDH no na dleasnais iomchuidh chaum beatha dhiadhaidh chaithe air an Sparradh air an armait o Eisempleir Chornelius Searmoin Le Tomas Broughton, M.A. Le Roimh-radh, do na Saighidearan Gaidhealach, le neach aràidh eile. Dun-Eaduin : Clodh-bhuailt le Eoin Moir, 1797." 12mo. pp. 46.

M'LEOD'S SERMON. (Has two title pages.)

"GAELIC SERMON, adapted to the present state of the country, with more especial reference to the present alarming visitation of pestilence. Preached in the Gaelic Chapel, Ingram-Street, on Sunday, 25th March, 1832. By the Rev. Norman M'Leod, D.D., Minister of Campsie. Printed for the Benefit of the Highland Strangers' Society of Glasgow. 1832 *Glasgow: John Reid & Co., 58, Hutcheson-Street. Edinburgh:—Waugh and Innes. London:—Whittaker, Treacher, and Arnot.*"

"CION-FATH, agus Leigheas na Plàigh. Searmon Freagarach do chor na Dùthcha air an àm so, tùs an Earraich, 1832. An uair tha muinntir na roghachd air an gairm gu trasg agus urnuigh

gu bhi air an irioslachadh an làthair Dhè airson am peacanna, agus chum a thròcair asluchadh ri linn do'n GHALAR MHARBHTACH sin a bhi mach 'nam measg a thug sgrios eagalach air rìoghachdan eile. Le Tormaid Macleòid, D.D. Ministear an t-Soisgeil ann an Campsie. 'Eisdibh-sa an t-slat, agus ad ti a dh' orduich i.' Glascho : Clò-Bhuailte Airson J. Reid & Co., 1832." 12mo. pp. 34.

CATECHISM.

"FOIRCEADUL AITHGHEARR Cheasnuighe Leis na Deich Aitheanta, Urnaidhe an Tighearn agus an Crèd. Urnaidhe fos Jomchudhbhaidh air clòin agus altacha roimh agus tarèis bhìgh malle re rannadh arigh don Sgriobduire an a bfuil na cinn is aird don Chreideamh Criosduighe, air a ccur sis go soilear. A Lvnndvin, air na chur a gcló re Robert Ebheringham, an bhliadhain daois an Tighearn, 1688." 8vo. pp. 24.

TRANSLATIONS.

ALLEINE'S ALARM.

"EARAIL DHURACHDACH do Pheacachaibh Neo-iompaichte, le Joseph Alleine Eadar-theangaichte òn bheurla le I. S. Ministear ann Campbelton." (*Here follows a scripture quotation.*) "Duneidin Clòdh-bhuailte le Eoin Collie, 1822." 18mo. pp. 212. 2s.

The press of this edition was corrected by J. M'Donald, Teacher in Edinburgh, who, besides altering the translation, restored the quiescent letters at the end of words, which had been omitted in former editions.

GRANT'S ADDRESS TO CHILDREN.

“DLEAS-DANAS NA CLOINNE bhi 'g iarruidh agus a' grádhachadh Chrìosd. Comhairle do Chloinn ann an Sgoilibh Sábaid leis An Urramach Douncha Grannt, Ministear Sgìreachd Fharais.” (*Here follows a quotation.*) “Eadar-theangaichte chum Gaelic. Dun-eidin Cló-bhuailte, agus air an reic le Uilleam Oliphant, 1829.” 18mo. pp. 172. 2s.

Translated by the Rev. Dr. M'Kay of Laggan.

CATECHISM.

“LETH-CHEUD CEIST, mu Phrìomh Theagasgaibh agus Dhleasdanasaidh an t-Soisgeil, le Freagraibh o na Sgrìobtairean ; air son Sgoileau Sabaid na Gaelteachd : air an Eadar-theangachadh o'n Bheurla le F. M'B.” (*Here follows a Scripture quotation.*) “Duneidin : Cló-bhuailte le Donnachadh Stevenson, Air son Waugh agus Innes ; air an Reic le K. Douglas 'an Inbhirneis, le A. Watson 'an Abereadhain, le Seumas Adam 'an Dundeach, le M. Ogle 'an Glascho, le D. Weir agus le R. B. Lusk 'an Greanaig, 1829.” 18mo. pp. 18.

Translated by the Rev. Francis M'Bean.

MISCELLANEOUS LITERATURE.

MACINTOSH'S GAELIC PROVERBS.

“MACINTOSH’S COLLECTION of Gaelic Proverbs and Familiar Phrases; Englished a-new. To which is added the Way to Wealth, by Benjamin Franklin, LL.D. *Edinburgh: printed by Charles Stewart for William Stewart, No. 61, South Bridge street, 1819.*” 12mo. pp. 252.

Inscribed to Sir John M’Gregor Murray. It contains a preface of 10 pages. The English of the Proverbs is on the one page, and the Gaelic on the other. At the end of the Proverbs are appended 17 pages of Notes.

Donald Mackintosh was descended from the Thanes of Glentilt, in Perthshire; his father, James Mackintosh, had been bred to the trade of a cooper, but married early in life, and became a farmer in Orchilmore, one of the farms of the estate of Mr. Stewart of Orrat, about three miles from Blair Athol, where, in 1743, the subject of this memoir was born.

Of Mackintosh’s early life véry little is known. He was of a weakly habit of body, and, consequently, ill fitted to undergo the hard labour of a farmer, and was suffered by his father to receive all the education which the parish school could afford. He afterwards lingered about his father’s house, instructing his brothers and sisters, and, occasionally, the families of some of the neighbours, whom he taught *gratis*.

About the year 1774, he conceived the idea of coming to Edinburgh, where he expected to find employment as a

teacher. His hopes were, however, frustrated, and he was forced to accept the more humble situation of one of "Peter Williamson's penny postmen;" but he appears only to have used this situation as a stepping-stone to something better, as he employed himself to transcribe books and papers with neatness and diligence, which soon brought him into notice. Shortly after he had laid aside his office of postman, he was appointed to attend a younger brother of Sir George Stewart of Gairntully, in the capacity of tutor.

In 1784, he made a tour to Lochaber, where he met with a namesake of his own, from whom he obtained a considerable portion of what forms his volume of Proverbs. From the recitation of the same person he wrote down several ancient Gaelic poems, one of which, "*Ceardach Mhic Luin*," is printed in Gillies' Collection of Ancient Gaelic Poems. Previous to Mackintosh's journey to Lochaber, he had collected a large portion of his volume principally obtained from John Wallace of Lettoch, Blair Athol.

After his return to Edinburgh, he submitted his work to several distinguished literary characters, whose approbation it received and among whom was Dr. Adam Ferguson, who assisted him in the compilation.

In 1785, the first edition of the Proverbs were published, and our author accepted a situation in the office of Mr. Davidson, Crown Agent, and Keeper of his Majesty's Signet. After the death of Prince Charles, surnamed the *Pretender*, he was appointed a Bishop of the Non-Conforming part of the Scotch Episcopalian Church. After this promotion, his circle of society was, of course much altered, and he employed himself in discharge of his duty to his widely scattered flock. In 1801 he was appointed Translator of the Gaelic Language, and Keeper

of Gaelic Records to the Royal Highland Society of Scotland.

In 1808 he found his health so rapidly declining, that he was unable to make his usual annual journey through his vast diocese; and, imagining that his end was near, he settled his worldly affairs. Shortly after this, under the impression that he was on his deathbed, he sent for the Rev. Mr. Adam, and, receiving the Sacrament from him, quietly breathed his last. His remains were respectably and numerously attended to Greyfriars' Churchyard, where he was buried, without any monument or tablet to mark where he lay.

He left behind him some little property, portioned out into small legacies, and a valuable select Library, "for establishing a Library in the town of Dunkeld."

He was the last of the Non-conforming Scotch Episcopalian Clergymen, and gloried in the circumstance so much as to design himself in his last will and testament, "*I, the Reverend Donald Macintosh, a priest of the Old Scots Episcopal Church, and the last of the Non-jurant Clergy in Scotland.*"

In his person he was slender, and rather under the middle stature. He has left a character behind him admired for honour, probity, and benevolence. His countenance was not of an expressive character, but his heart was always open to those emotions, the cherishing of which form the brightest feature in human nature.

APPENDIX B.

The Gaelic verses prefixed to Calvin's Catechism, 1631,
printed *verbatim et literatim*.

FAOSID EOIN SEVART TIGHEARN NA HAPPEN; INA MEADARDHACHD.

1. ME a faoside mo lochd.
A Rí neimh le dúracht,
Agas le toileach teann om chroidhe.
A Rí a nám na haithridhe.
2. Peaccach meise o m'ois óige!
Eist ré m'faosid a Thrinoid.
As lionmhar re n'áireamh iad.
A Rí as nár a romhed.
3. Robheg m'ulaigh don chóir.
Fer bunaigh mee sa négcóir.
Rinnis gach ní nar dhligheas.
Tu Rí neamhdha dfurraigheas.
4. Toile na colla nir chiall damh.
Nir choigleas riamh do dheunamh.
A riar fein lé do légeas.
Srian ri riamh nir dhaingnigheas.
5. Chathrigheas sáinte fréimh gach vilc.
Do chaithes m'aimsir re tuais cirt.
Drúis, agus cráos do thoghas,
Dà chúis re m'aóis do ghnathigheas.
6. Thrégeas haitheanta vile.
Thrégeas thordugh, agus t'úrrnuigh.

- Thrégeas deirbhlean díleas Dé.
 Seirbhise neamhumhal do cleacht mé.
7. Ni bfuil feithm bheth ga n'tuiribh.
 As trén mé a bpeaccaidhibh.
 Gíodheadh do reir Rí neamhdha.
 As tréine céam do thrócair.
8. Tangas dar ndíon ar dtalmhain
 A Mhic Rí neimh, agus naomh thalmhain.
 Dar saoradh le fuil do chneas,
 San cholann daonna do chuaigheas.
9. Tfuil do thóirteadh ar an gcránn.
 Do dheonaigh thu dar dídionn.
 A sí an fhuil sin is díon dúinn,
 A Rí fuair dhúinn thathairsa.
10. Ni cubhvidh a Rí dhuibhse,
 Don'fhuil vasuil, oirdheirc sin,
 Aón bhraón anaisge do dhul,
 Ar son peaccadh shiól Adhuibh.
11. As meise an peaccach aithreach,
 As tusa an t'athair trócaireach.
 Ar ghrádh Mhic Dé mar do gheallas,
 Slánaigh mé gan dioghaltus.
12. An meud ata romham anois,
 Dom ré a reir a n'eolais,
 Caitheam ma teagal, agus adghrádh,
 Agus adchreidimh crábhda comhghlan.
13. Gurab é aibhneas neamh, fadheoidh,
 Bheth maille re do naomhaibh a Thrínoid,
 Gan leagadh séoil sa tslighidhe,
 Go ród Rí, agus ro mé.

M. E.

*Anadhaigh uaille an chuirp, & uabhair an tsaoghail do
sgriobh Arne Mkéúin, mar so síos.*

1. As mairg do ní uaille as óige.
As jasachd deilbh a deirc ghlais.
A cruth seimh as suidh aoibhind.
A ciabh bhuidh chaoimhion chais.
2. Dandiobhradh Diá dhuit a dhume.
Daoine meallta mhealladh siad.
Deúd mar an gcuipe, agus taobh taisliom.
Duit fa raon is aislind jad.
3. Duille don bheatha do bhládhá bréig.
Baoghal an chuirp cur ren jóc.
Na déinn uaille fa cheand na cruinde.
Gearr go buain adhuille dhiot.
4. Da bfuithigh fos, ní fa diomuis.
Duille don bheatha nach buan seal.
Cuimhnigh re do ré dál an duine.
Gurab é námhtha anuile fher.
5. Cuimhnigh ar chnuasach na gráinoig
Guais do thionoil bheith mar bhíd.
Ní bsuil ach pian and do tanmuin
Na jarr bárr don talmhuin tríd.
6. Vbhall ar gach bior da mbioraibh.
Beiridhe dhon taobh da déid siad.
Arudul don chóill fhádbhuig fherchruind.
Fagfuith fa bhroind én phuill jad.
7. Bfuicsnithear leat los an tsaoghail.
Mar so a chuirp ag cosg do mhian.
Fa bheul na huaigh ian tanam
Sgeul as truagha choland chriath.
8. Gach fuarus d'ór, agus diondmhus.
Deachaigh do bhuaibh giod bhirt chlé.
Ní leugfuithear leat diobh a dhuine.
Achd brot líne don chruind Cé.

9. Ainbíos an chuirp cuid do uabhar.
 Eagal d'uinn adhul os airé.
 Daor da sior mbeas uaille na hoige.
 Buan da aoibhneas móid as mairg.

AN PHAIDEAR AMEADARDHACHT DHANA.

1. AR Nathairne atá ar neamh
 O sè mo ghean bheith gudghairm
 Ag sin mo bheatha is mo bhrígh,
 Go madh beandaighthe a Rí hainm.
 2. Inte atá sonas is sith,
 Gan donas gan díth go bráh
 Go dtú do Ríge is do reacht,
 Go sgaoile do cheart ar chách.
 3. Do thoil goma dénta dhúinné
 Adtalmhuin gach dúil dar dhealbh,
 Mar do nid aingil gan chré,
 Thuas bflaithes Dè go dearbh.
 4. Beatha na hanma sa chuirp,
 O tharrla dhuit bheith rer mbáidh,
 Ar naran laoithamhuil gach laói,
 Tabhair dhúinn gan dlaói gan dáil.
 5. Na fiachasa dhlighir dhínn,
 Maith dhúinn ganandíol do ghnáth
 Maith dhúinn ar peachaidh go léir,
 Amhail mhaithmaoid séin do chách.
 6. O thrén ar namhad a Rí,
 Dén coimheud is din dod tfliocht,
 Bí anadhaigh ambuaidhridh línd,
 Is na lég sind ar aniocht.
 7. Edir anam, agas chorp,
 Saor sind ó olc gach lá
 Rígh, agas onóir, agus neart,
 Ar gach líne ós leat atá.
- ¶ Ar Nathairne, &c.

NA DECH AITHEANTA.

1. CREID díreach do Dhia na n'dúl.
2. Agus cuir ar chúil vmhaladh do dhealbl.
3. Na tabhair sinm Rígh na rioghadh,
Ma gébhthar dhiot sa ghniomh geall.
4. Domhnach Rí neimh na néul,
Deun' le'd chroidhe choimbeud sior.
5. Do Mhathar & Tathar gach uair,
Fa onoir uaide biod a raon.
6. Marbhadh & meirle na taobh.
7. Adhaltrus na aom adghar.
8. Na tòg fiadhnaise, ach go fíor,
Se sin an ród far aon glap.
9. Na deun saint ar mhór no'r bbeg.
10. Freamh gach uile ad chóir no leg.
Sin dech aitheanta dhe dhuit,
Tuig jad go cóir & creid.

CREID.

GEARAN AR TRVAILLIGHTHEACHD NA COLLA.

1. MAIRG dara companach an cholann,
Commann fallsa, ní fuath lé.
Guais tháll na gcionta bhi amchomhair,
Tiocfuith an tám bus vathan é.
2. Gach grádh riamh d'ar admhas dise,
Nir dhiól vrrtha ar fhuath na bpian,
Do thill mo ghrádh na fhuath oram,
Lán dar fuath an cholann chriath,
3. Fuath ananma is ansacht na colla,
Commann fallsa mairg do ní;
Me da droile congphuigh an colann,
Foghluidh mar sin oram í.
4. Ní ndíol céithem an cholinn mheabhlach,

Giodh mór an toile tugas dí;
Minic nar buán críoch a commainn,
Nir frioth acht fuar vmainn í.

5. Lór dom theagasg ó taim aimhghlic,
Re huchd an bhais giodh breith chruaith,
Na hvilc gon teinidhe gon teaghidh,
S'na cuirp ele dfeuchain vainn.

6. Re huchd an bháis as beirt chúntir,
An claochlodh truath a tig da ghné;
An corp ré athadh na huaire,
Is olc a n'achuince váill é.

7. Na suilbh a naimsir a n'éuga,
Si adhbhar béuga mar bhias iad,
Gar bheg dhuín on rígh mar rabhadh,
Do chitham cúl ar adhaidh iad.

8. Do chitham na béil deargtha duthadh,
Isan déug chailc na cnámtha gorma;
Mo thoile ní bfuitheam o n'uathmar,
S'nach cuireadh sin vathan oram.

9. Ma mhian fein, & aimhleas manma,
Eagal duínne dhul os aírd;
Fuair an cholann cuid na dese,
Ro mháll do thuig misi mairg.

E. Khull, Printer, 65, Virginia Street.

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